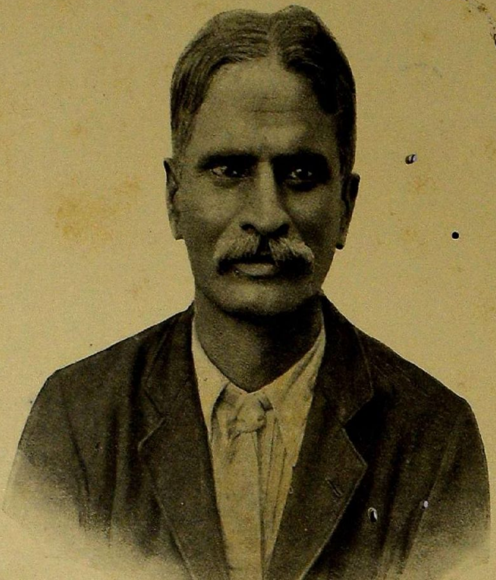
NEW LIGHT UPON INDIAN PHILOSOPHY



Yours truly
D Gopaul Chetty

NEW LIGHT UPON INDIAN PHILOSOPHY

OR

SWEDENBORG AND SAIVA SIDDHANTA

BY

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WITH A FOREWORD BY
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FOREWORD

Mr. Gopaul Chetty's book on "Swedenborg and Saiva Siddhanta" is, indeed, what he announces, a new light upon Indian philosophy; at the same time, it may also be said to throw a new light upon the philosophy of Swedenborg; for while the book describes the remarkable and unexpected analogies between Swedenborg's teaching and the Saiva Siddhanta, it also reveals to the West the striking correspondence between some of the deepest thoughts of ancient India and the higher spiritual ideas to which, through Emanuel Swedenborg, the modern thought of Europe has given definite expression. Such a work was greatly needed, and the time of its publication appears to us to be truly opportune and highly significant. For as the author himself tells us, "the educated Hindus have lost faith in their Saiva Siddhanta because there is no one to explain it to them." On the other hand, "the illiterate masses of the country are plunged in deep ignorance, and their religion is but a religion of ceremonies and superstitions. The Roman Catholic and Reformed Churches, with their old traditional and theological statements, make no impression upon any thinking man in India." We know only too well how truly the same could be said of many parts of the Western World at present. In fact, both the East and the West equally need to-day more than ever a presentation of Christianity at once faithful to the teaching of its Founder and in harmony with the advances of modern knowledge; in other words, a religion in which are truly reconciled the claims of Faith and the facts of Science.

This is what in the eighteenth century Emanuel Swedenborg, a man of learning as well as a theologian, had already realised, and his writings are intended to accomplish such a reconciliation. This will be evident to anyone who has taken the trouble to become acquainted with his doctrines. Fully satisfied of this truth, the author endeavours to bring to his fellow-countrymen an adequate knowledge of Swedenborg's philosophy, and he rejoices to find that he can do that in an easier and a more convincing way by showing how much of that philosophy is reflected in the ancient and profound teaching of their own Saiva Siddhanta.

In fact, as the author himself says, "the spiritual conquest of India by Christ will take place through the teaching of Swedenborg. That revelation must be spread far and wide. I am quite sure that in half a century such a Christianity will be able to do ten times as much work as the orthodox churches have accomplished in the last three centuries. India is a land of philosophy, and Indians require philosophical teaching to convince them. Swedenborg's philosophy is the best suited for the purpose."

Personally, we believe that the author's view of the case is essentially true, and that his attempt to explain the Saiva Siddhanta to the educated people of India in the light of Swedenborg's spiritual teaching is a wise and right method. No one should be surprised that so much of spiritual truth is to be found in an old philosophy fully constituted long before Christianity was preached in India; we must never forget that God, as St. Paul once told an Asiatic people of Lycaonia, "in times past suffered all nations to walk in their own ways; nevertheless He left not Himself without witness." Thus it is that much which is true in Swedenborg may be found to harmonise with much which is true in the ancient thought of India.

Mr. Chetty's book should largely fulfil the hopes which have inspired and sustained so great and conscientious a labour. His serious study of Swedenborg's writings has enabled him to supply abundant and appropriate quotations upon almost all the essential questions raised by the subject of the book. Thus, the reader will be able, without difficulty, to obtain a clear idea of Swedenborg's teaching and to grasp its relation to the philosophy of the Siddhanta. Of course, we must not leave the reader under the impression that it is possible, with strings of quotations however copious, to acquire a real knowledge of such an author as Swedenborg. The works themselves must be read and studied to realise their complete messages. But, as an introduction to so vast a subject, the method adopted by Mr. Chetty is probably the best; in fact, under the circumstances, probably the only practical one.

We thank the learned author for having thus introduced the spiritual philosophy of Emanuel Swedenborg to the peoples of India in a manner so truly calculated to enlist their interest and to give to their minds a new orientation. Yet they will not feel it to be altogether new. They have in their own religious literature much that points in the same direction, towards justice, peace, the Fatherhood of the one God, and the Brotherhood of Man. In their own *Bhagavad-Gitā*, they have passages like the following which respond to the thought of the educated West no less than to their own thought.

> . . . When thy firm soul
> Hath shaken off those tangled oracles
> Which ignorantly guide, then shall it soar
> To high neglect of what's denied or said,
> This way or that way, in doctrinal writ.
> Troubled no longer by the priestly lore,
> Safe shall it live, and sure; steadfastly bent
> On meditation. This is Yôg—and Peace.[1]

[1] *Bhagavad-Gita,* Book II. Translation by Sir Edwin Arnold, K.C.I.E., etc.

Thus India may yet be destined to prepare the way for the reconciliation of Christianity with the modern world by hastening the diffusion among her gifted children of the true Christian religion, that is, the pure and free and universal message of Christ to the heart and mind of man.

This message, as Mr. Chetty is showing in his book, finds its expression, in clear terms, in the philosophy of Swedenborg. May then the leaves of his valuable work, dispersed throughout India as by the mighty wind of another Pentecost, reach the masses of his countrymen and bring them his heart's desire, namely, as he says, "that through this new movement a great religious awakening may arise which will in the end reinspire Indian civilisation with a living faith in God and the spiritual meaning of life."

L. B. DE BEAUMONT.

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INTRODUCTION

The Dravidians form the predominant element amongst the population of the Madras Presidency. They also form the bulk of the population of India. Pure Dravidians are to be found from the northern countries of the western half of the Bengal Presidency up to Cape Comorin. The population of the area referred to is 113 millions. Mixed races of Dravidians and others are to be found in various parts of India. This class of mixed Dravidians numbers 104 millions. The majority of Mohammedans are descendants of Turco-Mongolians, and they number 60 millions. Pure Aryans in India comprise only 30 millions.

According to Dr. Grierson, the linguist, Sir Herbert Risley, the leading ethnologist, and several other great Oriental scholars, the Dravidians were the aborigines of India. They are a race quite distinct from the Aryans, and they were in Southern India enjoying a high state of civilisation at the time the Aryans entered India. Professor K. V. Rangaswami Iryengar, in his *History of India*, tells us on well-recognised authorities that the early Dravidians were a gifted race; that they occupied Southern India hundreds of years before the Aryans entered India; that they had early advanced in civilisation, and were not behindhand of the Aryans in culture; that they early knew agriculture and the common arts of life, that they were great maritime traders and carried on their trade with Asiatic and European countries long before the time of King Solomon; that they had a polished Tamil literature by the first century A.D., and so on. One of the Pandiyan kings sent an embassy

to Rome, and another sent for Grecian soldiers and employed them as a bodyguard.

Saivaism, comprising in its fold Saktaism, Ganapatiyam and worshippers of God, Subbramanya, etc., counts among its followers the majority of Hindus. The most prominent among the Saivites are the Tamils, who number about 20 millions in South India.

That eminent Tamil scholar, Rev. G. U. Pope, M.A., D.D., says: "To us the ancient Tamil literature has always been a favourite subject, and in the highways and byways of Tamil poetry and legend there is very much to reward the sympathetic student.

"Saiva Siddhanta philosophy is the choicest product of the Dravidian intellect.

"Saiva Siddhanta is the most elaborate, influential and undoubtedly the most intrinsically valuable of all the religions of India."

Rev. Mr. Goodwill follows with the remark, "Those who have studied the system unanimously agree that this eulogy is not a whit too enthusiastic or free-worded."

Rev. W. Goudie wrote as follows in the *Christian College Magazine*, XX. 9:

"There is no school of thought and no system of faith or worship that comes to us with anything like the claims of Saiva Siddhanta.

"The system possesses the merits of great antiquity. In the religious world, the Saiva system is the heir to all that is most ancient in South India; it is the religion of the Tamil people by the side of which every other form is of comparatively foreign origin.

"In the largeness of its following, as well as in regard to the antiquity of some of its elements, the Saiva Siddhanta is, beyond any other form, the religion of the Tamil people, and ought to be studied by all Tamil missionaries.

"We have, however, left the greatest distinction of

this system till last. As a system of religious thought, as an expression of faith and life, the Saiva Siddhanta is by far the best that South India possesses. Indeed, it would not be rash to include the whole of India, and to maintain that, judged by its intrinsic merits, the Saiva Siddhanta represents the high-water mark of Indian thought and Indian life, apart, of course, from the influence of the Christian evangel."

Dr. L. D. Barnett, in his *Heart of India*, says: "No cult in the world has produced a richer devotional literature or one more instinct with brilliance of imagination, fervour of feeling and grace of expression."

Rev. N. Macnicol, M.A., Litt.D., in his *Indian Theism*, describes it as "A system which perhaps from the theistic point of view is the most valuable of all that have sprung up upon the Indian soil.

"Perhaps nowhere in Indian Theology have theistic ideas found fuller or nobler expression than in this attempt to conceive of an eternal purpose of redemption governing the whole relation of the Supreme Lord to the universe.

"But it has grasped and set forth in far broader outline than elsewhere in Indian thought the basal conception of Theism that God is a moral Being, governed from first to last by a purpose of compassion."

Professor Monier-Williams: "It is scarcely too much to say that the creeds indicated by these two terms, Saivaism and Vaishnavism, constitute the very life and soul of modern Hinduism."

Most of the European scholars lived in Northern India, and the school of philosophy that was brought to their notice was that of Sankara and Saktaism. They did not come across Saiva Siddhanta, and their labours were restricted to Sanskrit texts. Hence Professor Max Müller says as follows: "Nor should their labour be restricted to Sanskrit texts. In the south of India there

exists a philosophical literature which, though it shows clear traces of Sanskrit influence, contains also original indigenous elements of great beauty and of great importance for historical purposes. Unfortunately, few scholars only have taken up as yet the study of the Dravidian languages and literature, but young students who complain that there is nothing left to do in Sanskrit literature would, I believe, find their labour amply rewarded in that field."

Of the European scholars who interested themselves in Saiva Siddhanta, Dr. G. U. Pope translated *Tiruvasagam* and *Tiruvarutpayan*, or *Light of Grace*. Rev. H. R. Hoisington translated *Sivajnanabotham*, *Tiruvarutpayan* and *Sivaprakasam*. Dr. Grant translated *Sivajnana Siddhiar*. The Rev. G. M. Cobban translated *Pattinathar* and *Thayumanavar*. Rev. W. H. Schomerus translated *Sivajnanabotham* into German. Dr. Paul Deussen gives indications of a knowledge of Saiva Darsana. Dr. Barnett has taken an abiding interest in the study of the literature relative to Saiva Darsana in Sanskrit. He is an accomplished student of Dravidian vernaculars. He has translated into English the *Paramarthasara* of Abinavagupta and edited other Saiva works in Sanskrit. Dr. Wilhelm Jahn showed a lively interest in Agamic research. Dr. F. Otto Schröder, another scholar, interested himself in a Pratibhijna work. Rev. H. A. Popley's *Satsamayavilakam* in Tamil shows his vast study of Saiva Siddhanta. Professor R. W. Fraser contributed the article on "Dravidians" in Dr. Hastings' *Encyclopædia of Religion and Ethics*. Revs. F. Goudie, T. Foulkes, G. E. Phillips and A. C. Clayton are all scholars interested in Saiva Siddhanta.

Of the Tamil scholars, Arumaga Navalar takes the greatest credit for resuscitating Saiva Siddhanta during the last century. He was a native of Ceylon and worked

in the Madras Presidency. He was himself well versed in the Saiva Siddhanta philosophy, including the Agamas. He was a great preacher of Saiva Siddhanta. Respectable and wealthy people co-operated with him, and the late Sriman Poumiswami Thevar, father of the late Sriman Panditharaiswami Thevar, was the foremost among them. This enabled Navalar to print and publish all the leading Tamil works on religion and morality that had not seen the light of day, and thus save them from destruction. He established a press and printed many Tamil books. It may be said that he regenerated Tamil. He died in 1883, at the age of fifty-four, after devoting his life to the service of Saiva Siddhanta. The object of his whole life had been to restore his mother-tongue to its pristine purity and Saiva Siddhanta to its place as one of the oldest religions of the world. The spirit he infused has not died out, and it is certain that it will live as long as the Tamil language and Saiva Siddhanta live. Had it not been for him, it is probable that no vestige of Saiva Siddhanta would have been by this time left in Ceylon.

The next great erudite man who devoted his whole life to the spread of Saiva Siddhanta was Sriman J. M. Nallaswami Pillay, B.A., B.L. His labours in the cause of Saiva Siddhanta are well known. Early in 1894 he translated *Sivajnanabotham* into English. In 1899 he started that world-known monthly magazine called the *Siddhanta Deepika*, or *Light of Truth*. Its influence was felt even in far-off Europe and America. Professor R. W. Fraser, in a letter to Sriman J. N. Ramanathan, wrote as follows: "I do this on account of my profound regard for your *Siddhanta Deepika*, and for the great work it is doing in a noble spirit of self-sacrifice to bring to light some of the great literary treasures of the Tamil land. I do it further with feeling of deep debt to the learned editor of the *Deepika*, and with

profound respect for the learning and labours of the revered scholar Sriman J. M. Nallaswami Pillay Avergal and Brahmasri U. V. Ramana Sastrin Avergal." Sriman J. M. Nallaswami Pillay also translated into English many of the Saiva Siddhanta Sastras. It was only in 1920 that the great scholar died. Had it not been for his labours, distant Europe and America would never have heard of Saiva Siddhanta. If South India had not produced the two scholars, Arumaga Navalar and J. M. Nallaswami Pillay, Saiva Siddhanta might have remained a dead philosophy in India itself.

The revered scholar Sriman J. M. Nallaswami Pillay sent me an invitation to meet him at Cuddalore more than twelve years ago, and requested me, as he was growing old, to take up the burden of spreading Saiva Siddhanta after him. From that day my deep study of Saiva Siddhanta commenced, although I had been a student of that philosophy long before.

The whole credit of formulating Saiva Siddhanta philosophy is due to Meikanda Deva, and we will therefore next proceed to give a short account of his life. In the village of Pennagadam, near Tiruvenkadu or Svetovana, in Tangore District, South India, there lived one Atchutan, noted for his learning and *bhakti*. He was long childless, and prayed incessantly for the gift of a child. He was informed in a dream one day that he would be blessed with a child who would be able to expound and establish the Saiva Siddhanta for the salvation of the world. One morning he went early to the temple tank to bathe, and after finishing his prayers he discovered lying on the steps of the tank a new-born babe whom he at once pressed to his bosom, and praising God for His mercy to him, took it home and gave it to his wife. It is said that the child entered the world without a human father and mother.

In course of time his castepeople began to murmur against Atchutan, saying that he was bringing up a low-born foundling. The foster-parents were in deep sorrow on this account, and when Atchutan's brother-in-law Kangayapathi came to him on a visit from Tiruvennainallur and offered to take the boy with him and bring him up, they gladly consented, and the babe's home became Tiruvennainallur from its third year. While very young the child used to make *Siva lingam* of sand and become absorbed in contemplation. It is said that one day a Siddha saw the child at its play, and observing its spiritual condition, touched it with Grace and gave it the name of Meikandadeva (truth-finder). It is also said that during its childhood the child received instruction from Ganesa of Tiruvennainallur, who was called Polla Pillaiyar.

After the fifth year the young boy began to speak out and preached his *Sivajnanabotham*, and attracted a large body of disciples. In those days Arulnandi Sivacharuyar, otherwise called Sagalamaga, Pandither of Tiruturayur, was residing and teaching the Vedas and Agamas in Tiruvennainallur at the request of his disciples. The disciples, seeing that Meikandadeva was a better expounder, deserted their master and came to him. Arulnandi became incensed at this and hurried to see who this man was. Just then Meikanda was teaching his disciples, who rose and saluted Arulnandi. But Meikanda continued teaching his disciples. Arulnandi asked, "What is *Anavamalam*, and how is one to see it?" At that moment the eye of Meikanda fell on him, and immediately he felt his *Aharikara* or *Agnana* leave him, and feeling vanquished, fell at his feet and thereafter became his devoted disciple, although he was a man of the highest caste, viz., a Brahman, and Meikanda was a Vallala. Meikanda gave his newly-written book, *Sivajnanabotham*, to this

new disciple, asking him to expand it into another book. Thereupon Arulnandi Sivacharyar wrote *Siva-jnana Siddhiar*, which even now remains an excellent commentary on *Sivajnanabotham*. Under Meikanda's inspiration he composed a philosophical treatise called *Irupa Irupathu*. Of the thirty-nine disciples of Meikanda Deva, another disciple, Manavasagam Kadandar, wrote *Unmai Vilakkam*, or *The Light of Truth*. Two works, *Tiruvuntiyar* and *Tirukalirrupadiyar*, are ascribed to the sage Uygavandadevar and his pupil of the same name respectively, and eight works were composed by Umapati Sivacharigar, the principal of which is *Siva-prakasam*. The other seven are: (1) *Unmainerivilakkam*, (2) *Kodikkavi*, (3) *Vinavemba*, (4) *Nenjuvidututu*, (5) *Sankarpanirakarnam*, (6) *Porripahrodai*, (7) *Tiruvarut-payan*. These fourteen works form the Saiva Siddhanta Sastras.

Of these fourteen books, *Sivajnanabotham* by Meikanda Deva in the Mudal Nul or First Work or Revealed Book. There is a tradition that it was taught by Siva to Nandi, by the latter to Sanatkumara, by the latter to Sattyajnana-Darsigal, by the latter to Paranjoti-Muni, and by him to Meikanda.

It is also wrongly believed that *Sivajnanabotham* is a translation from *Papaviniochanapadalam* of the Rauragama. The late Prof. T. Sundram Pillay, M.A., Pandit D. Savariyanay, M.R.A.S., Messrs. T. Pounambalam Pillay, M.R.A.S., Virudai Sivajnana Yojigal and several other learned Tamil scholars hold that the original Sanskrit Sutras forming the text of *Sivajnanabotham* were translated from the Tamil of Meikanda Deva, and not *vice versâ*. They all believe that the teachings inculcated in *Sivajnanabotham* were scattered here and there unknown to the multitude. Meikanda Deva collected and arranged them in a scientific form, or, to use legal phraseology, codified them, at a time when his

fellow-religionists were sunk in ignorance and troubled by internal schisms, not to speak of the extraneous influences brought to bear on their tenets by Agnosticism, Jainism and Buddhism. He was the Veda Vyasa of the Dravidians, and as such he is highly venerated.

Rev. Dr. G. U. Pope and several others also who have dived deep into the question of the origin of Saiva Siddhanta think that this philosophy is the pure product of the Dravidians, and that it has no relation to the ancient Sanskrit philosophy. This is also the opinion of the Rev. W. Goudie and Professor R. W. Fraser; Rev. N. Macnicol, M.A., Litt.D., in his *Indian Theism*, seems to favour this view. However, we have no space to discuss this question in full, and therefore refer readers interested in the matter to the Presidential Address of Mr. J. Pounambalam Pillay, M.R.A.S., at the Third Saiva Conference, held under the auspices of the Saiva Sabah at Palamkotta in 1912, wherein he conclusively establishes that Meikanda's *Sivajnanabotham* is the original. It may here be stated that the beginning of the thirteenth century is generally accepted to be the time Meikanda Deva lived.

I now proceed to Swedenborg. Before doing so, let me relate how I came to know him. Some ten years ago, when my magazine, the *New Reformer*, was in full swing, my attention was drawn to Swedenborg by an article by an English contributor. I bought a copy of *Divine Love and Wisdom* by Swedenborg and read it through very carefully. I was then deeply impressed with the philosophy of this author, and resolved to go through all of his works. But my editorship of the *New Reformer* allowed me no time till 1917, when owing to the exigencies of war the publication of that magazine was discontinued. In 1918 I began the deeper study of Swedenborg's works, and bought many of them from the Swedenborg Society in Bombay. My study

of Swedenborg led to the discovery that his teachings bore great resemblance to Saiva Siddhanta. I discovered that Swedenborg's philosophy threw a flood of light upon the darker places in Saiva Siddhanta, and that his teachings contained many new things which Saiva Siddhanta did not know. I thereupon translated into Tamil Swedenborg's *Intercourse of the Soul and Body*, and published it, with copious notes and comments, towards the end of last year.

The appearance of the book in the world of Saiva Siddhanta was welcomed with great rejoicings by the leading Tamil scholars. Mr. V. M. Kalyanasundram Pillay, B.A., B.L., Secretary of the Saiva Sabah of Palamkotta, the largest society in India for the propagation of Saiva Siddhanta, started in 1886, wrote as follows: "Many thanks for your kindness in sending me a copy of your *Mupporularavu*. Indeed the treatment which you have given to the subject is, to say the least of it, masterly, and it is but in consonance with the highly philosophic atmosphere in which you are moving and having your existence. Your attempt at giving a relief to our Saiva Siddhanta philosophy by the analogy of the European system you have taken up for a parallel is quite modern, and has proved a veritable success as it ought to. And I may add without hesitation that the best tribute we can give to the author of the treatise is, and can be only spreading the same far and wide. I wish success to your enterprise."

Mr. V. P. Kanthimathinatha Pillay, B.A., author of a Commentary on *Sivajnanabotham*, writes:

"But I find this much from your work, that even 200 years back there were saints in the West whose ideas as regards the doctrine of the 'Three Entities' are almost in accord with the doctrine as propounded in Saiva Siddhanta philosophy."

Mr. T. Ramalinjam Pillay, M.A., a well-known Saiva

Siddhanta scholar of Travancore, writes: "Even a hasty perusal of the book, which alone I have been able to do so far, has convinced me of the real erudition of its author and of his clear grasp and able exposition of one of the most knotty problems of philosophic thought. Now that English educated young men among us are losing faith in their ancient religious and philosophic lore, it is only in the fitness of things that you have done a real service to the cause of our sacred religion by interpreting for them the great Swedish *savant's* teachings on the relationship that subsists among the three external verities—God, Soul and Body—and by establishing the striking resemblance of his teachings to those of our own sublime Saiva Siddhanta system."

The far-famed *Justice*, the leading organ of the Dravidians, accorded the same hearty welcome. There is no space here to quote the opinions of other leading Tamil scholars and magazines.

Having been encouraged by the hearty welcome thus given, I began writing this book in English, called *New Light upon Indian Philosophy; or, Swedenborg and Saiva Siddhanta*. The Tamil book is a small one, and only some part of Swedenborg's teachings are set forth there. In this book all the fundamental teaching of Swedenborg are dealt with and great light thrown upon Saiva Siddhanta.

The book is divided into twenty-two chapters and deals with almost all the problems. Here I may point out some of its special features. The doctrines of Degrees, Influx, Correspondence and Uses which throw so much light upon Creation, etc., are not known to Saiva Siddhanta. The ten spiritual conquests of the soul in Saiva Siddhanta correspond to the seven of Swedenborg, and this has been explained in the book as far as possible.

One basis of similarity in the two systems is in

the doctrines of love they teach. The point of this doctrine, according to Swedenborg, is philosophically that substance and form are love and wisdom, rather than that love and wisdom are substance and form. This is certainly a new revelation, giving new significance to the word "love." In the opening number of *Divine Love and Wisdom* he speaks of "love being the life of man." In Nos. 40–46, *Divine Love and Wisdom*, he identifies substance with love. In other words, we are not to identify love with the abstract conceptual identity ordinarily termed substance, but rather we are to take the word "substance" with its whole meaning and apply it to that concrete living experience which we know directly, immediately and intimately as love. This doctrine so interpreted constitutes a new epoch in the history of philosophy, for according to it we turn in our search for reality from the world of abstract conceptions at once to the actual, concrete world of living experience, in all its fullness and variety, we now call love. The whole body of Swedenborg's doctrine, and the philosophy contained in it, is literally an exposition of this nature of love.

It is claimed by the followers of Swedenborg that God made His Second Christian Revelation through him (Swedenborg). When we consider that his revelations were not merely new, but so entirely distinct from all that was ever known before, so well adapted to send the mind forward on a new path and from a new beginning, so able to supply new motives and incentives to a new moral and affectional as well as intellectual progress and new instruction to guide this progress, it seems that the claim is justifiable and authorised. People who have studied his revelations sincerely believe that they answer questions as old as human thought which have always been shrouded in darkness; that they give a rational and intelligible explanation of the

nature of God and of His Providence in reference to His whole creation, and to every part of it, and bring into new light the laws of existence and life, and the duties, destinies and hopes of mankind; and that they do one absolutely new thing in destroying the separation, if not antagonism, between faith and reason, religion and science — basing the whole world of spiritual truth upon the world of natural truth, and opening to the grasp and to the world of reason all truth equally.

As interpreted by Swedenborg, the meanings of many unknown expressions become clear. The very terms *God* and *Soul* are to many people meaningless. The very phrases of the Saiva Siddhanta repeated by everyone, "Eye of Jnanam" and "Defective Eye," convey no meaning. They are merely repeated by people like parrots. The whole affair is like A. telling something to B. of which A. himself does not know, and B. after hearing it, not knowing what it is, pretends to know it, and tells it to C. C. in turn does the same. It is in this way the religious truths of Christianity and Saiva Siddhanta and other religions and philosophies are handed down from generation to generation without anybody understanding them. The result is that the world as a whole does not grasp anything. Religion becomes hypocritical. Materialism gains victory, and in the end God Himself is in danger of being dethroned. It is on account of this that Swedenborg has been chosen by the Almighty to make a new revelation and explain the old theological statements in a way that the world may be redeemed. One of these is the Doctrine of Love. I have as far as possible explained what it is in the chapters on "The New Doctrine of Love and Man according to Swedenborg." For a fuller understanding of it, the readers should refer to Swedenborg's *Divine Love and Wisdom*, Part V.

According to Swedenborg, "to love the neighbour is strictly not to love the person, but the good that is in the person. He who loves good because it is good, and truth because it is true, loves the neighbour permanently; for he loves the Lord Who is good itself and truth itself." This is the better way of explaining it.

Swedenborg is continually speaking about Charity. It holds with him the same high place which St. Paul gives it when he says: "Though I speak with the tongues of men and of angels and understand all mysteries, and have all faith and bestow all goods on the poor, and give my body to be burnt—it profiteth me nothing, if I have not charity." But what is Charity? Swedenborg gives this definition: "Charity itself is to act justly and faithfully in the office, business and employment in which anyone is engaged and with whomsoever he has any dealings." By this definition he puts charity in its proper place, lifting up the word to its just meaning and the thing itself to its high position. In No. 422, *True Christian Religion*, he says: "Charity itself is to act justly and faithfully in whatever office, business, and employment anyone is engaged, because everything done under such circumstances is of use to society, and use is good, and good understood apart from personality is the neighbour; it was shown above that not individual men, but also a society of men and one's country itself, are the neighbour. A king, a priest, a judge or a merchant who does his business justly and faithfully is in the exercise of charity."

In No. 423, *ibid.*, he says: "This is charity itself, because charity may be defined as doing good to the neighbour daily and continually, and not only to the neighbour individually but also collectively; and this can be done only by means of what is good and just in the office, business and work in which anyone is

engaged, with whomsoever he has any dealings; for this he does daily; and when this is not the case it is continually present in his mind and is the object of his thought and intentions. He who thus practises charity becomes more and more charity in form; for justice and fidelity form his mind and their exercise his body; so that in process of time, from the form thus acquired, he wills and thinks nothing but what has some relation to charity. Such persons at length become like those of whom it is said in the Word that they have the written law in their hearts. They also place no merit in their works, for they never think of merit, but only of duty, which a good citizen is bound to perform. A man, however, of himself cannot act at all from spiritual justice and fidelity; for everyone derives from his parents an hereditary disposition to do what is good and just for the sake of himself and the world, and not for the sake of what is just and good. Only those, therefore, who worship the Lord, and act from Him while they act from themselves, attain to spiritual charity, and are imbued with it by exercise."

Swedenborg does not object to or undervalue that which the world now calls charity, viz., giving of alms, etc., to the poor; for this, he says, should always be done, but with prudence. Whatever is done outside of one's regular employment may be a beneficent act, but Swedenborg would not give it the name of charity, for that belongs to the full, faithful, and just discharge of all the duties of our office, place, function or employment. And when this prevails there is little need of that almsgiving which is now called charity. Charity is love in action. If only all men performed all the duties of their employment justly and faithfully, there would be no necessity for almsgiving or alms-receiving. True charity is love of the neighbour and of all as our neighbours. If only all men were charitable in

this sense of Swedenborg, earth would certainly become Heaven.

The study of Swedenborg's works has given me the clue to the meaning of many other things in our philosophy which, if God spares my life, I hope at some early time to reveal to India.

D. Gopaul Chetty.

Arkonam,
South India.
19th July, 1922.

LIFE OF EMANUEL SWEDENBORG

EMANUEL SWEDENBORG was born at Stockholm, 29th January, 1688. He was the son of a Lutheran divine, one Jesper Svedberg, Court Chaplain to the King of Sweden, who, in 1702, was promoted to be Bishop of Skara, and Sara Behm. The home Jesper Svedberg made for his children was a home in which the serious element predominated. It was a home of learning and of religion, but the practical affairs of life were not neglected. Swedenborg tells us that from his fourth year he constantly thought about God and salvation and spiritual experiences, and from his sixth year he delighted in conversing with the clergy on questions of Christian faith. He appears to have been ignorant of some of the dogmas of the extreme "Evangelicalism" of his time; leading to the inference that his father, who was a man of Catholic sympathies, had been content to teach him that the life of faith is love, and that the only love which imparts life is love to the neighbour, and that God gives saving faith only to those who practise love to the neighbour. As a young man he framed for himself some "Rules of Life," which are very interesting in the light of subsequent developments in his career.

He was educated at the University of Upsala, in which city he resided for several years, at first with his father, who was one of the professors from 1692 to 1702, and subsequently with his brother-in-law, Benzelius, the Librarian of the University.

The bent of his mind was towards the natural sciences and mechanics. He sought every opportunity of coming into contact with the leading scientists of his day, and became a member of the Royal Academy of Sciences of Sweden, and a corresponding member, by diploma, of the Academy of Sciences at St. Petersburg. At the age of twenty-eight (1716) he was appointed by Charles XII. Assessor Extraordinary of the Board of Mines, and he chose to accept this position rather than the proffered professorship in the University of Upsala.

He was omnivorous in his scientific studies, and was not only a theorist, but a practical scientist. He was a voluminous author in the days of his devotion to natural science. His curriculum included all the scientific subjects.

He started life with a keen desire to master philosophy, mathematics, natural history, mechanics, anatomy. His official position on the Board of Mines naturally directed his energies towards mechanical works. In 1718, he performed what was, for those times, considered a remarkable engineering feat, in transporting, by machinery of his own invention, eight vessels over valleys and mountains, about fourteen miles, to enable the king to use them at the siege of Fredrikshall. His literary productions were many. In 1734, he published his great work *Opera Philosophica et Mineralia*—three volumes, folio—and later, *The Economy of the Animal Kingdom*, *The Animal Kingdom and the Infinite*.

It is said that Swedenborg's scientific writings contain ideas that anticipated many scientific positions and facts that are usually regarded as of much more modern date. The flying-machine is briefly described in the *Dædalus*, and a sketch of it is preserved among the letters written to his brother-in-law, Eric Benzelius. The other is the plan of a ship which can be made

at pleasure to go with its men under the surface of the sea and do great damage to the enemy's fleet. There are twelve other mechanical inventions mentioned in that letter. In 1903, Dr. Retzius, speaking of Swedenborg, said: "In recent years scientific men had more and more come to the conclusion that Swedenborg was one of the foremost scientific men of his century. Not only was he a man of scientific attainments, but he advanced theories which, though not at the time accepted, had been of late years proved correct by the new science. . . . But Swedenborg was also a great physicist, and he was one of the greatest discoverers in the field of science."

Swedenborg was the discoverer of the localisation of the tissues of the brain. Dr. Retzius said at a meeting that in his work on the brain Swedenborg was more than a century ahead of modern anatomists. The discovery of the present accepted doctrine was supposed to be first made in 1870 in Berlin, and had been confirmed in England by Victor Horsley and others. The date of Swedenborg's discovery was in 1714!

During the time he was a man of science, he was an active and valued member of the House of Nobles, with a keen interest in the welfare and improvement of the trade and commerce of Sweden, and also of the moral and physical well-being of the people. Up to middle life Swedenborg's position was that of a scholar, a scientist, a practical administrator, and a man of affairs, trusted and esteemed in every relation of life. But he abandoned his researches and gave up his official position on the plea that he had been called to a holy office by the Lord. His own explanation of this change is contained in a letter to the Rev. Thomas Hartley M.A., Rector of Winwick, Northamptonshire:

"I have been called to the holy office by the Lord Himself, who most graciously manifested Himself, in

person, to me His servant, in the year 1745, when He opened my sight to the view of the spiritual world, and granted me the privilege of conversing with angels and spirits which I enjoy to this day. From that time I began to print and publish various *Arcana* that have been seen by me or revealed to me, as respecting heaven and hell, the state of man after death, the true worship of God, the spiritual sense of the Word; with many other most important matters conducive to salvation and true wisdom."

The first opening of this spiritual sight he dates from the year 1743. It fully developed about two years later in 1745. Swedenborg retained his position as one of the assessors of the Board of Mines until 1747. Henceforth, the scientist was to live the life of a seer, and the domain of physical research was to be abandoned for searching into the mysteries of the divine and the spiritual. As a theologian, Swedenborg never attempted to preach or found a sect. He wrote and published a large number of books. And these may be roughly divided into: (1) Books of Spiritual Philosophy (including *Divine Love and Wisdom*, etc.); (2) Expository writings (including *Arcana Cœlestia*, etc.); (3) Doctrinal writings (including *New Jerusalem and its Heavenly Doctrines*, etc.); (4) Books dealing with the subject of the spiritual world and the future life (including *Heaven and Hell*).

The Swedenborg Society in England has published about forty volumes of Swedenborg's writings in English; many of them have been translated into Arabic, Danish, Dutch, Esperanto, French, German, Guzerati, Hindi, Hungarian, Icelandic, Japanese, Polish, Russian, Swedish, and Welsh.

Some remarkable and well authenticated circumstances are recorded respecting Swedenborg's intercourse with the spiritual world. The events connected

with the fire at Stockholm, and the receipt in the bureau and the Queen Dowager of Sweden make that intercourse real.

Swedenborg's last earthly hours were spent at his lodgings in Coldbath Fields, London. Shortly before Christmas, 1771, he had a paralytic seizure and lived for a few months longer. He received the Sacrament of the Holy Supper from Pastor Ferelius of the Swedish Chapel in Prince's Square, and passed away on Sunday, the 29th March, 1772. In a letter to the Rev. John Wesley, he predicted the date of his death a month before the occurrence. His last words were characteristic of the man. He said, "Thank you, God bless you." A nobler life never helped to sanctify the earth.

The above is the brief account of the bare outline of the life of Swedenborg as given in a published lecture by Rev. Joseph Deans. Swedenborg was an illustrious and far-seeing man of science, a luminous and original philosopher, an enlightened seer, a heaven-directed theologian, and a many-sided man; one of the profoundest students of his century, and the world recognises him as one of the greatest geniuses of his age. As Dr. E. J. Broadfield said, he wore untarnished the white flower of a blameless life during his eighty years. He was unspoiled by fame. King Charles XII. frequently sought Swedenborg's company and associated with him almost like a personal friend, and he was honoured by the monarchs who succeeded King Charles, often in a special manner. When he went to Germany in 1721, he was befriended by the Duke of Brunswick, who paid the expense of the publication of more than one of his important scientific works. He was ennobled by Queen Ulrica Eleonora, and took the name of *Swedenborg*, the family name having been Svedberg previously. The favour of kings and princes never impaired his modesty, and the recognition of the splendour of his achievements never

excited his vanity. He never claimed priority in discovery, though others have often, with perfect justification, done this for him; and this modesty was characteristic of him throughout life.

Some historians tell us that the state of public opinion during his time was disastrous, in that materialism was as rampant as it is in these days. But the philosopher who mainly influenced Sweden and many other European nations was a man who recognised the necessity of belief in and acknowledgment of the Deity. In his view a good life was essential to happiness.

Leibnitz was still living when Swedenborg began to study philosophy, and the two men had wished to meet, though they never did. Leibnitz was an earnest student, but he had too much confidence in his own powers. He believed he could bring the churches of Rome and Geneva into harmonious concord. There were many things in the systems of both Descartes and Leibnitz that commended themselves to Swedenborg. At that time, there was a great dispute as to the nature of the connection between the body and the soul. In 1734 he wrote an important work entitled *Outlines of a Philosophical Argument on the Infinite*; in which he discussed this momentous question.

The age of Swedenborg and those that followed required a new revelation to set the world right once again. Revelations have been usually attested by miracles. That given to the children of Israel was attended by miracles of the most striking and almost appalling character. Then came the first Christian revelation. It was rested on the testimony of a different kind. The life and character of Jesus bore witness to the truth of His words. Besides this, however, they were abundantly proved by miracles or signs. And they were all of them works of cure, of healing or of gifts; always works of obvious mercy.

Now another revelation is given. Just as the first Christian revelation explained and carried forward the work of the Israelitish revelation, so this new revelation explains and completes the work of the Christian revelation. As the Christian revelation advanced so far beyond the Israelitish revelation as to rest upon its own miracles of mercy instead of the terrors of Mount Sinai, so this new revelation advances one step further and appeals only to reason and faith. This is the second Christian revelation.

This revelation was made through a man, whose life and character were most peculiar. His range of study extended from mathematics and physics to astronomy, mineralogy, geology and natural history. As a philosopher he studied all the systems known to his own time; and his own contributions to the study of different branches of philosophy were both far-reaching and congenial. He was also a politician, an economist and a practical student of currency and finance. He occupied an acknowledged position among scientific men. All this continued until he had reached the age of fifty years. Then a change began which completed itself in a few years. During his whole subsequent life, he utterly renounced the study of natural science and all worldly occupation and devoted himself with all his former energy to spiritual science. This man was Swedenborg, whose mind was fertile in inventiveness, keen in analysis, brilliant in power of reasoning.

"I was once asked," he wrote afterwards, "how from a philosopher, I became a theologian; and I answered, in the same way that fishermen were made disciples and apostles by the Lord, and I also, from early youth had been a spiritual fisherman." On hearing this, the inquirer asked what a spiritual fisherman was. I replied, 'A fisherman, in the spiritual sense of the word, signifies a man who investigates, and teaches

natural truths, and afterwards spiritual truths in a rational manner.' "

A more significant change could have been noted in his home. From his study he removed all the books and scientific instruments in which he had previously delighted. On his table were copies of the Old and New Testament Scriptures in Hebrew and Greek. Day by day in the quiet of his little house, he devoted himself to this new search. What a history is compacted in this brief sentence, in which, referring to a day in April, 1745, in which it was made unmistakably clear that he was to devote himself to the unfolding of the Word of God, he wrote:

" From that day, I gave up the study of all worldly science and laboured in spiritual things, according as the Lord had commanded me to write."

We need not here enter into a discussion as to whether Swedenborg had intercourse with the spiritual world or not.

One instance of the influence of the New Church is the change which has taken place in the thought and feeling concerning death. Ralph Waldo Emerson, in an essay on Immortality, says:

" Swedenborg had a vast genius, and announced many things true and admirable, though always clothed in somewhat sad and Stygian colours. These truths, passing out of his system into general circulation, are now met with every day, qualifying the views and creeds of all churches, and men of no church. And I think we are all aware of a revolution in opinion. Sixty years ago, the books read, the sermons and prayers heard, the habits of thought of religious persons—were all directed on Death. All were under the shadow of Calvinism, and of the Roman Catholic purgatory; and death was dreadful. The emphasis of all the good books given to young people was on death.

We were all taught that we were born to die; and over that, all the terrors that theology could gather from savage nations were added to increase the gloom. A great change has occurred. Death is seen as a natural event, and is met with firmness."

In times past, there have been great men who spoke respectfully of Swedenborg and adopted some of his teachings, but the number is astonishingly great to-day. Tennyson's *In Memoriam* is rich in New Church teaching of a kind you do not find in Milton and others before him. Robert and Elizabeth Barrett Browning have given us literature influenced directly by Swedenborg. In 1833, Carlyle in his Essay on Cagliostro referred to Swedenborg in a contemptuous manner. But this, as he admitted afterwards, was because he then knew nothing, or next to nothing, of Swedenborg. "I have been wont to picture him," said Carlyle, writing of Swedenborg to Dr. Wilkinson, "as an amiable but inane visionary . . . from whom nothing at all was to be learnt. But I have been rebuked already. A little book by one Sampson Reed, of Boston in New England, which some friend sent hither, taught me that a Swedenborgian might have thoughts of the deepest kind; that, in short, I did not know Swedenborg, and ought to be ready to know him." At a much later period, writing to a New Church lady, who had expressed regret to him about his reference to Swedenborg in his Essay on Cagliostro, Carlyle said: "I have since made some personal acquaintance with the man, read several of his books, what biographies of him could be heard of, and have reflected for myself on the singular appearance he makes in the world and the notable message he was sent to deliver to his fellow-creatures in that epoch. A man of great and indisputable cultivation, strong mathematical intellect, and the most pious, seraphic turn of mind—a man beautiful, lovable and tragical

to me, with many thoughts in him, which, when I interpret them for myself, I find belong to the high and perennial in human thought." Many other examples of sympathetic attitude on the part of theologians and men of letters in illustration of the increasing regard and respect with which Swedenborg is held, may be quoted. The International Swedenborg Congress, held in London, in 1910, offers abundant evidence of the honour with which he is regarded by the modern World of Science.

NEW LIGHT UPON INDIAN PHILOSOPHY

CHAPTER I

THE EXISTENCE OF GOD

In the treatment of the supreme question of the nature of God, neither Meikanda Deva nor Swedenborg set out with a proof of His existence; they take that for granted.

The first sutra of *Sivajnanabotham* says that as the universe which is divided, and pointedly known as the Series, he, she, and it, undergoes the three changes, viz., origin, development and decay, it must be an entity that was caused to appear by some One. When it makes its appearance again from God in whom it disappeared during *Samharam*, it does so to remove the Anavamala which is still conjoined to it, but has not disappeared; and the sutra concludes that Hara who is the cause of *Samharam* is the First Cause. The first argument to the sutra establishes the fact that the universe undergoes the three changes from the fact that origin and destruction are found side by side in the seen universe. The illustrative stanza points out that the universe while existing is always followed by destruction and reproduction. But if it is objected that the universe as a whole does not undergo the changes noted above, we may answer that we have seen particular species in nature being subject to wholesale reproduction and

destruction at particular seasons, and that therefore the universe as a whole would undergo such wholesale changes at some time.

The doctrine of periodical manifestations (Kalpa) and obscurations (Samharam or Pralaya) finds authority in the sacred books of the Hindus. Western scholars say that this doctrine of periodical manifestations and dissolutions of the universe did not exist in the earliest period of the Veda, although we read in *Rig Veda*, V. 190–3, that "Brahma created as before." *Sivajnanabotham* upholds the doctrine.

The second argument refutes the objection that there is no necessity for a God, even though the world undergoes the three changes and establishes that there is a God and that the changes are caused by Him. The following reasons are given for the above:

The first reason that the seen universe exists is the fact that objects unreal are not seen to exist. This is called *Satkaryavada*, the principle of "Ex nihilo nihil fit"—"Out of nothing, nothing comes." This doctrine is peculiar to Sankhyas and Siddhantis. Swedenborg also affirms this doctrine in the following words: "The world in its entirety is said to have been created out of nothing, and the common idea of this nothing is that it is absolute nothing. From absolute nothing, however, nothing comes into existence or can come into existence. This is self-evident truth."

The second reason: As products of industry cannot be produced except by an artisan, so the world which appears as a product has a Creator or Efficient Cause.

The third reason: The universe cannot come into existence unless it be by the Lord of Samharam, in whom it was dissolved.

Let us see what Swedenborg was enlightened to tell us about the Source of Life. He makes the following truly philosophical statements:

(1) "Nothing exists, subsists, is acted upon or moved by itself, but by something else. From this it follows that everything exists, subsists, is acted upon and moved by a First which is not moved from something else, but in itself is a living force, which is Life." (*Apocalypse Explained*, No. 1146.)

(2) "Since God is Life, it follows that He is Uncreate. The reason He is Uncreate is that Life cannot be created; it can only create; for to be created is to come into existence from another; and if Life come into existence from another, that other would still be Life and this Life would be Life in itself. And if the First Cause were not Life in itself it would be either from another or from itself; and Life from itself cannot be predicated, because 'from itself' involves origin, and the origin would be from nothing, and from nothing, nothing originates. This First which in Itself is and from which all things have been created, is God." (*Apocalypse Explained*, No. 1126.)

(3) "Since God is Uncreate, He is also Eternal; for Life Itself, which is God Himself, is Life in Itself, not from Itself, nor from nothing; thus, it is without origin; and that which is without origin is from eternity, and is eternal. From this it is plain, that God, who is Uncreate, is also Eternal; also, that it is impossible to think that nature is from eternity, or from herself in time; but that it is possible to think that God is from eternity, and that nature, together with time, is from God." (*Apocalypse Explained*, No. 1130.)

CHAPTER II

THE UNITY OF GOD

THE *Yajur Veda* declares that "there is only one Rudra without a second."[1]

This is later spoken of in *Chandogya* and *Taitriya Upanishad* as the *Sat*, Brahma and One without a second.[2]

St. Meikanda comments on this Mantra, "Ekam-evadvitiyam Brahma," also occurring in an Upanishad of the *Sama Veda*, in the second illustrative stanza of the first argument in the second sutra of *Sivajnana-botham*. A free rendering of that stanza runs as follows:

"What the Vedas mean by saying 'Ekam' in 'Ekam evadvitiyam' is that there is one God without a second. It means that God is one and not two. He who says it is one, says it is the soul, called *Pasu* (Soul), different from *Pathi* (God). The reason why soul is called Pasu, though both God and soul are *Chit*, is because it (the soul) is bound up by *Anavamala*. If you so distinguish the soul from God, the meaning of the Vedic statement 'that without Brahma there can be nothing' has to be explained. It is something like saying that if the primary sound 'A' is not, other letters will not sound, so, the Vedic statement means, that if there be no Lord, things will not exist."

The famous Saiva Siddhanta scholar, Mr. J. M. Nallaswami Pillay, translates it as follows:

"The Vedic text means that there is only one Supreme

[1] "Ekam-eva-Rudro Nadvitiyaya tasteh." (*Kanda* 8, 6, 10).
[2] "Sadeva Soumya thamagra Asit Ekam evadvitiyam Brahma."

Being without a second. And this is the Lord. You who say 'there is one', say the Pasu is bound up in Pasa. The word 'secondless' means that besides God, nothing else will exist, as when we say that there will be no other letters (consonants) when the vowel is not."

No consonant sounds can possibly be formed unless the vowel sound is uttered. At the same time we may say that the vowel is alone without a second and yet the vowel is not the consonant nor the consonant the vowel. When we utter the consonant, the vowel and consonant are linked in a peculiar, inseparable and eternal manner. There is a similar link between God and the world, and this relation is called the Advaita which the Saiva Siddhanta postulates. Swedenborg also holds the same view, and we shall later on speak of it in another chapter.

Therefore Saivaism, which is the most ancient form of Hinduism, holds strongly that God is One and One alone without a second.

In the *True Christian Religion*, Swedenborg demonstrates the "Unity of God" in the following articles: "(1) The whole Sacred Scripture, and the doctrines of all the Churches in the Christian world therefrom, teach that God is one. (2) There is a universal influx into the souls of men, that there is a God and that He is one. (3) For this reason there is no nation in the whole world, possessing religion and sound reason, that does not acknowledge that there is a God, and that He is One. (4) As to the nature of this one God, nations and peoples have differed and do still differ, from several causes. (5) Human reason may, if it will, perceive and conclude, from many things in the world, that there is a God and that He is One. (6) Unless God were One, the universe could not have been created and preserved. (7) He who does not acknowledge God is excommunicated from the Church and condemned.

(8) Nothing of the Church can cohere in him who acknowledges not one God, but many." These propositions are dealt with *seriatim* in the *True Christian Religion* and we would advise our readers to read them.

In *Divine Love and Wisdom*, there is one full number which deals with this question of the Unity of God. In this No. 23, he says: "It is therefore evident that everything pertaining to human reason entirely substantiates this, that God is One. There are two reasons for this. The first is, that the very faculty of thinking rationally, is not man's, but God's with him; upon this faculty human reason in general depends, and this general ground causes the man to see that God is One as from Himself. The second reason is that man by means of that faculty either is in the light of heaven, or derives the general ground of his thought from it; and the universal principle of the light of heaven is that God is One. It is otherwise if a man by means of that faculty has perverted the subordinate parts of his understanding. Such a man has indeed the use of that faculty, but by a change in those subordinate parts, he turns it in another direction; consequently his reason becomes unsound." The whole No. 23 may with advantage be read.

CHAPTER III

THE PERSONALITY OF GOD

THE simplest idea of God, while given by Revelation, must rest upon and be clothed with ideas derived by man from himself. This may be objected to on the ground that it is "anthropomorphism." Because God has made man in His image and likeness, we are justified in regarding the growth in resemblance to his Father as the measure of all progress and the goal of all good life. The anthropomorphism that seeks most earnestly to rise into a likeness to God is approvable. Those people who make a rightful use of the resemblance of man to God find in man love; and they carry this to the highest imaginable degree and rest it in One who is capable of loving. They find in man wisdom, and carrying this to its highest potency, rest it in One who can be wise. So they do with all the powers and essential attributes of manhood, excepting those which imply limitation and imperfection. We can neither imagine nor conceive of that One, but we can believe that there is such a One and that there must be such a One, and so far as above stated, He must possess the essential attributes of human nature and be a Divine Man. Neander, the great historian of the Christian Church, says: "From the contemplation of God's self-manifestation in the Creation, we are constrained to form our conception of the Divine attributes in accordance with the analogy of our own minds." There can be no religion in faith or life without some idea of God; and man could have no idea of God if he were totally different from God. If he were so different that he

must exclude from his idea of God all ideas derived from himself, he would have no idea to take their place. Anthropomorphism would certainly be objectionable if it degraded God to a similitude with man and brought the Infinite down to the finite.

Dr. J. R. Illingworth in his *Personality, Human and Divine*, says: "These then are the constituent elements of personality, as such—self-consciousness, the power of self-determination, and desires which irresistibly impel us into communion with other persons —or in other words, reason, will and love." All that is in man that is not material belongs either to what he loves or desires or else to what he thinks and knows; and we may give to the whole complex of all affections, desires or motives the name of Will and call the whole complex of thought and intellectual process or conditions by the name of Understanding. By exalting these to the utmost and taking from them limit or qualification, we form an idea of God. This simple idea may be called the Divine Man. Revelation will help us to protect ourselves from errors and fallacies which the natural faculties would cast upon it. Dr. Frank Sewall says: "Except God be a Person there can be no science founded on universal laws, because there can be no universal relation, because relation exists in mind alone and mind exists in person alone. The essence of the idea of person is that of self-conscious, self-active mind."

God according to Saivaism is both *Nirguna* and Personal. The word "Nirguna" need not frighten anybody. It only means that God has none of the Mayavic Gunas known as *Satva*, *Rayas* and *Tamas* which are within the range of limitation, and does not mean that God has no attribute. The word "Nirguna" means the same as the word "Gunatita," "beyond guna or matter." They both imply what is non-material and therefore pure *Chit* or Pure Being. God may be spoken of as

impersonal without being non-personal: in other words that God's non-personality may be of a kind to be called super-personal rather than impersonal. God may have personality of some kind, above our apprehension or any of the attributes we attach to personality.

God's Personality in relation to the world may be discussed later on. His special characteristic according to Saiva Siddhanta consists in His possession of eight attributes. He is called the Person of eight attributes. The eight attributes are: (1) Self-dependence, (2) Purity, (3) Self-knowledge, (4) Omniscience, (5) Being ever free from sin, (6) Supreme Graciousness, (7) Omnipotence, (8) Unlimited Bliss.

The attribute of self-dependence or absoluteness is possible only to immutable *Sat*. Therefore self-dependence is included in *Sat*. Purity is included in *Chit*. The variations of *Chit* are Self-knowledge, Omniscience, Being ever free from sin, Supreme Graciousness, Omnipotence and Unlimited Bliss. Therefore these attributes of God are included in *Sat* and *Chit*. God is called *Sat-chit-anandam*. *Anandam*, or Bliss, is, as above stated, included in *Chit*. Hence the words *Sat* and *Chit* express all the attributes of God. *Sat* is Being and *Chit* is Intelligence.

The sixth sutra of *Sivajnanabotham* says that if God can be perceived by the senses, He becomes *Asat*, a thing subject to change. If He cannot be perceived in any way He becomes non-existent just like the horns of a hare. Therefore the *Gnanis* say that He is neither the One nor the Other but is *Siva-Sat* or *Chit-Sat*.

According to Saiva Siddhanta, God is personal, as meaning True Being (*Sat*), both concrete and spiritual, a living being and not a dead material energy. *Chit* is Intelligence. In other words God is True Being and Intelligence.

Sivajnanabotham contains the shortest definition of God as *Siva-Sat* or *Chit-Sat*. *Sat* denotes God a Pure Being, in which aspect He can never reach us; *Chit* or *Azul* or Love denotes His aspect in which He can reach us, and we can know Him. *Sat* is the Sun which we can never comprehend. *Chit* is the Light, one ray of which is enough to remove our darkness and enlighten us; but for that one ray of light, we can never know the Sun.

Sivajnana Siddhiar, S. I. 62, says: "The form of this Sakti is Pure Intelligence. If asked whether Supreme Will and Power are also found in this Supreme Intelligence, we answer, Yes. Wherever there is intelligence, there are Will and Power. As such Power and Will also He manifested Himself by this Chit-Sakti."

Dr. Illingworth, in his work, *Personality, Human and Divine*, and several others have successfully enforced the argument for the Personality of God within the scope of their knowledge.

But Swedenborg deals with the question in *Divine Love and Wisdom* in a new, masterly and philosophic way and shows that the Personality of God is implied in the very existence of things, and states boldly and with cogent reasons that God is a Divine Man.

It will be simply astonishing to hear that God is a man. Body is not the essential part of the individual and it is not the essence of the person. We can know each other only in the body, because it is the covering and instrument of our senses. But what we know, unless our knowledge be very superficial, is the man within the body. Our habit of looking only at and thinking much of the body and of getting access to persons only through the body, makes it difficult for us to think of God as man and yet not think of Him as in a body as we are. As long as the higher faculties are controlled by the lower faculties, it is impossible

to do this. These higher faculties in the degree in which they are liberated from the influence of the lower faculties see clearly that this difficulty belongs to them and not to the object of thought.

The higher faculties are employed upon affections and thoughts, and these are beyond the scope of space and time. And while they acknowledge the difficulty of thinking without reference to space and time, they know that a reference to them of things and thoughts which do not belong to them, causes error, and against this error they are on their guard.

Nos. 11, 12 and 13 in *Divine Love and Wisdom* are devoted by Swedenborg to prove that God is Very Man. In the Bible also we read of the "eyes of the Lord," "His ears," "face of the Lord," "right hand of the Lord," and so on. In all this there is no anthropomorphism. It is not changing God into man—not attributing to Him degraded human actions; it is the simple assertion that He is the Archetypal Man after whose pattern we are fashioned.

In No. 285, *Divine Love and Wisdom*, he says:

"When it is said that God is a man, such persons think of God as if He were like a man of this world, and they think of Him from nature, and its properties, which are time and space. But those who think of God-Man not as of a man in the world, and not from nature and its space and time, clearly perceive that the universe could not have been created unless God were a Man. Think according to the angelic idea of God as a Man, and put aside as far as possible the idea of space, and you will come near to the truth in thought. Some even of the learned perceive that spirits and angels are not in space, because they have a conception of what is spiritual apart from space. It is like thought. Although this is in a man, still by means of it he can be present as it were elsewhere, in any

place ever so remote. Such is the state of spirits and angels, who are men even as to their bodies. They appear in the place where their thought is, because spaces and distances in the spiritual world are appearances and act as one with thought from their affection.

"From these things it is evident that God who appears far above the spiritual world as a sun and to whom there can be no appearance of space, is not to be thought of in terms of space. And then it can be comprehended that He created the universe not out of nothing, but out of Himself; also that His human body cannot be thought of as great or small, or of any stature, because this also implies space, consequently that He is in primary and ultimate things, and in the greatest and least things; and moreover, that the Human is the inmost in every created thing, but apart from space. That the Divine is the same in the greatest and least things may be seen in Nos. 77–82; and that He fills all spaces apart from space, Nos. 69–73. And because the Divine is not in space, it is not continuous like the inmost of nature."

No. 286 of the same book is so very tempting that we cannot refrain from quoting it. He says: "That God could not have created the universe and all things therein, unless He were a Man, may be very clearly comprehended by any intelligent person from this, that he cannot deny that in God there are Love and Wisdom, Mercy and Clemency, and also that absolute Good and Truth exist, because these things are from Him. And because he cannot deny these things, neither can he deny that God is a Man, for not one of these things is possible apart from man; man is their subject, and to separate them from their subject is to say that they have no existence. Think of Wisdom as outside of Man. Is it anything? Can you conceive it as something ethereal or flaming? It is impossible. Unless perchance

you think of it as in them, and if it is in them, it must be Wisdom in a form such as that of Man; it must be in his entire form, no part can be without Wisdom. In a word, the form of Wisdom is Man; and because Man is the form of Wisdom, he is also the form of love, mercy, clemency, good and truth, because these make one with Wisdom. That love and wisdom are not possible except in a form. (*See* Nos. 40–43, *Divine Love and Wisdom.*)"

So, God is Man; perfect and infinite Man in form; in form but not in shape, for shape is but the expression and outward manifestation of form. It is by means of shape that form becomes apprehensible, by sense and thought, and then thought may rise above shape, and think of form as it is in itself. Form is the inmost nature or essential being of a thing. God is above the limitation of shape. He is also above the limitation of space and time. But God is Man; and man is man only because God's life is given to him to be as his own.

Form is not the same thing as shape. Everything has a form and only some have shape. The correlative to form is essence. Whatever exists has both. Essence determines *what* a thing is and form is that which determines *how* a thing is. Swedenborg uses the Latin words *esse* and *existere*. The *esse* of anything is that which it is in itself, while its *existere* is that which it is as it "stands forth" and makes itself manifest and active in its functions. According to Swedenborg the *esse* of God is Love, and *existere*, Wisdom. The one God is called Jehovah from *esse*, because He alone is, was and will be; and because He is the first and the last, the beginning and the end, the Alpha and the Omega. That Jehovah signifies *I am* and *To be* is well known; and that God was so called from the most ancient times is evident from the Book of Creation or Genesis, where in the first chapter He is called God,

but in the second and following chapters Jehovah God; afterwards when the descendants of Abraham, by Jacob, forgot the Name of God, during their sojourn in Egypt, it was recalled to their remembrance; concerning which it is thus written: "Moses said unto God, What is Thy name? And God said *I am that I am.* Thus shalt thou say unto the Children of Israel, *I am* hath sent me unto you; and thou shalt say, Jehovah God of your fathers hath sent me unto you. This is my name for ever, and this is my memorial unto all generations." (Exodus iii. 13, 14, 15.) For a fuller understanding of the question, Nos. 18–24 of the *True Christian Religion* may be read. Also Nos. 28–34 of the *Divine Love and Wisdom.*

Swedenborg says: "Being and Manifestation in God-Man are distinctly one (*Divine Love and Wisdom*, No. 14). Love also is Being and Wisdom is Manifestation; for there is no love except in wisdom nor any wisdom except from love; therefore when Love is in Wisdom then it becomes manifest." In the language of Saiva Siddhanta, this is the same as saying *Sat* and *Chit.* As *Sat,* He is. *Sat* is what is, was, and will be always unchangeably. As *Chit* He manifests Himself. (*Vide S. Siddhia*, Stanza 62.)

So both Saiva Siddhanta and Swedenborg agree in calling God a Man.

The Infinity or the Immensity and Eternity of God

There are two things peculiar to the natural world which cause all things to be finite, one is space and the other time; and because this world was created by God, and spaces and times were created together with it, and render it finite, therefore it will be proper to treat of their two beginnings, which are immensity and eter-

nity; for the immensity of God has relation to space and His eternity to time; and infinity comprehends both immensity and eternity. But because infinity transcends what is finite and the knowledge of it transcends a finite mind, therefore, in order that it may be in some measure perceived, Swedenborg speaks about it in six articles (28–34) in the *True Christian Religion*, under the following headings:

(1) God is infinite because He is and exists in Himself, and all things of the universe are and exist from Him.

(2) God is infinite, for He was before the world, thus before spaces and times.

(3) God, since the world was made, is in space without space, and in time without time.

(4) The infinity of God in relation to spaces is called immensity, and in relation to times, eternity; although these relations exist, there is nothing of space in His immensity and nothing of time in His eternity.

(5) Enlightened reason from very many things in the world may see the infinity of God the Creator.

(6) Every created thing is finite, and the infinite is in finite things, as in its receptacles, and in men, as in its images.

For an understanding of these, the numbers above referred to may be read with advantage.

The Omnipotence, Omniscience, and Omnipresence of God

The omnipotence, omniscience, and omnipresence of God proceed from the Divine Love and Wisdom in much the same manner as the power and the presence of the sun are in this world and in all its parts, by means of its heat and light. So the heat from the sun of the spiritual world, in the midst of which is Jehovah God, is in its essence Divine Love and the light

therefrom is in its essence Divine Wisdom; from which it is clear that as infinity, immensity and eternity pertain to the *Divine Esse*, so omnipotence, omniscience, and omnipresence pertain to the *Divine Essence*, which is both Divine Love and Divine Wisdom. But as these three universal statements in regard to the Divine Essence have not been understood hitherto, because their progression according to their respective courses, which are the laws of order, was unknown, Swedenborg deals with them in seven articles in the *True Christian Religion* (Nos. 50–56).

(1) Omnipotence, omniscience and omnipresence belong to the Divine Wisdom from the Divine Love.

(2) These things of God cannot be understood unless it is known what order is, and that God is Order, and that at the Creation He imparted order to the whole universe and all its parts.

(3) The omnipotence of God in the universe and all its parts proceeds and operates according to the laws of His own order.

(4) God is omniscient, that is, He perceives, sees, and knows all and everything, even to the most minute, that is done according to order, and also from these whatever is done contrary to order.

(5) God is omnipresent from the primaries to the ultimates of His own order.

(6) Man was created a form of Divine Order.

(7) Man has power against evil and falsity from the Divine omnipotence; wisdom concerning Good and Truth from the Divine Omniscience; and is in God from the Divine Omnipresence, so far as he lives according to Divine Order.

These attributes of God have not been explained in any of the Hindu works. It is therefore advisable that the *True Christian Religion* (Nos. 51–56) treating of them should be read.

Time and Space

There are two things peculiar to the natural world which cause all things to be finite; one is space and the other time. They do not exist in the spiritual world actually, but only apparently.

Swedenborg says: "The reason why spaces and times came into being in the world was, to distinguish one thing from another, great from small, many from few, thus quantity from quantity and so quality from quality; and that by their means the bodily senses might be able to distinguish their objects, and the senses of the mind, theirs, and might thus be affected, think and choose. Times came into the natural world with the rotation of the earth about its axis, and by the progression of these rotations through the different points of its orbit; these changes appearing nevertheless to be caused by the sun, from which the whole terraqueous globe derives its heat and light. Thence are the different times of the day as morning, noon, evening and night; and also the times of the year as spring, summer, autumn and winter; the times of the day, in respect to light and darkness, and the times of the year, in respect to heat and cold. But spaces came into being in the natural world when the earth took its spherical form and was infilled with various kinds of matter, the parts of which are distant from one another, and at the same time extended."

Space and time are necessities of thought. We cannot think of external things without them. They are as much laws or necessities of action as of thought; for we can perform no action whatever except in time and space. Moreover, they fix impassable limits to action and exercise an absolute control over it, and thought and will are powerless before them. If I think of going to a place three miles off, I require an hour's time to

walk and have to travel over a space of three miles before I can go there. They exercise this control not in motion only but in all action. I cannot move my hand without requisite space and time.

"In the spiritual world," says Swedenborg, "however, there are no material spaces and times corresponding to them. Still there are the appearances of them, which appearances are according to the difference of states in the minds of spirits and angels there. Times and spaces, therefore, in the spiritual world conform to the affections of their wills and thence to the thoughts of their understandings; but those appearances are real because constant according to their states."

Things there have shape and place; they are near together or far apart; we move through space to approach another, or go from him when we wish to do so; we see things moving, slowly or rapidly through space. To that extent, we have the assistance or instrumentality of space and time; but they no longer obstruct us. We move through spiritual space and time by thought and will, as we will, without painful effort. If they whom we desire to see and to be with at any moment are far off, the thought and the desire bring us together. Thought and desire produce presence in this world, but they do this subject to the impediment of space and time, and in some cases this impediment cannot be overcome. Thought and desire produce presence in the other world; space and time there have no power to hinder it. In this world space and time control thought and will. In the other world thought and will control space and time.

God, since the world was made, is in space without space and in time without time. This expression also finds no explanation in Saiva Siddhanta. No. 30 of the *True Christian Religion* explains it. It runs as follows: "That God, and the Divine which proceeds im-

mediately from Him, is not in space, although He is omnipresent and with every man in the world, every angel in heaven and every spirit under heaven, cannot be comprehended under a merely natural conception, although it may, in some degree, by spiritual thought. The reason of this is that any conception is associated with space, being formed from objects in the world, in all of which, as seen by the eye, there is space; everything great or small, long, broad and high therein, has relation to space; in a word every measure, figure and form therein, has the same relation. Nevertheless a man may comprehend this truth to some extent by his natural thought provided he admits into it something of spiritual light. But first something shall be said concerning spiritual thought. This derives nothing from space, but everything from state. By state is meant whatever has relation to love, life, wisdom, affection and joys, and in general to good and truth. A truly spiritual idea concerning such things has nothing in common with space; it is above and looks down upon the ideas of space, as heaven looks down upon earth."

That God is present in space without space, and in time without time, is a consequence of His being always the same from eternity to eternity, and therefore the *I am* before the world was created as He was after it; and in God and in His Son, there was neither space nor time before creation, but after it, therefore He, being the same, is in space without space and time without time. Hence it follows that nature is separated from God, and yet He is omnipresent therein; scarcely otherwise than as life is in every substantial and material part of a man, although it does not mingle itself therewith; comparatively as light is in the eye, sound in the ear, taste in the tongue; or as the ether in land and water, by which the terraqueous globe is held together and made to revolve, and so on; and if these

agents were taken away, the things substantial and material would in a moment fall to pieces, or be dispersed. In fact the human mind, were not God everywhere and at all times present in it, would be dissipated like a bubble in the air; and both the brains, in which the mind acts from its beginnings, would pass away into froth, and thus leave the whole bodily organism a heap of dust, or as a volatile exhalation in the atmosphere."

For a fuller understanding of this, Nos. 7–10, 69–72, 73–76, *Divine Love and Wisdom*, may be read.

Saiva Siddhanta says that our soul possesses only limited knowledge. Its knowledge depends upon its conjunction with the *tatvas*. It knows only at some particular time and place. The objects the soul sees with its limited knowledge are *Asat*. God possesses infinite knowledge and is not subject to time and place. Therefore the soul cannot perceive Him with its limited knowledge. But when its limited knowledge expands by the removal of the *tatvas* and the *Anavamalam*, it can.

CHAPTER IV

THE NEW DOCTRINE OF LOVE

THE eleventh sutra of *Sivajnanabotham* ends by saying: "This undying love will unite it (the soul) to His Feet (Lord)." This undying love is the fourth and highest kind of love called "Theevithara," by possessing which the soul gives up the love of the world entirely and loves the Lord alone fully. If a man possesses this kind of love, he experiences the Divine Bliss. In this state the Soul, the Love and the Lord are in *Advaita* relation, *i.e.*, one yet distinct, which Swedenborg would call *distincte unum.* It is in this sense Tirumular said in a stanza which when translated runs as follows:

> The ignorant say, Love and God are different.
> None know that Love itself is God.
> When they know that Love itself is God
> They rest in Love itself as God.

The best of Saiva Siddhanta scholars committed the mistake of translating it as follows:

> The ignorant say, Love and God are different.
> None know that Love and God are the same.
> When they know that Love and God are the same,
> They rest in God as Love.

Manicka Vasagar addressed God as: "My Love, my Bliss." *Ichcha Sakti i.e.* Supreme Love, is a Living Influence. (*Siddhiar*, S. I. 63.)

Tirumular in the first stanza quoted above makes a wonderful statement that "Love is God" instead of the traditionary statement that "God is Love." This

change goes to the very bottom of metaphysics. The statement that "Love is God" announces a fundamental thesis of a new revelation—a thesis which gives a new significance to the word "Love." By saying "God is Love" God becomes the Ultimate Reality, and by saying "Love is God" Love becomes the Ultimate Reality. Although the statement "Love is God" is found in Tirumular, the Indian commentators did not understand it and therefore ignored it. They have all been writing under the impression that "God is Love."

It is needless to enter into the history of European philosophy, which did not know this new aspect of the question till Emanuel Swedenborg and his doctrine of Love appeared in the world's intellectual firmament. As the Indian commentators have said nothing about Love being the Ultimate Reality, we have to look to Swedenborg for an explanation of the statement.

Swedenborg's Ultimate Reality is in the strictest sense spiritual. His spiritual world was made known to him in concrete living experience. The Divine nature was revealed to him in the depths of religious feeling and intuition. The world of nature was to him a mirror of the Divine and the human. God was to him the perfect type of concrete life, equally removed from Stoic pantheism and the transcendental abstract wisdom of Aristotle. Ultimate Reality was not located by him in a far-off conceptual region, but was directly sought in the infinite complexity, variety and richness of experience as it comes. According to him, the substantive element in life is not thought, but feeling; the element to which we refer such functions as effort, striving, want, satisfaction, fulfilment, joy and the like. Life in its first intention is, for reflection, that more or less undifferentiated mass of awareness, that sense of existence, of well-being, of efficiency, of fullness and

wholeness, which is the common background, source and fountain of all particulars, and of all development. Swedenborg sums up the situation and points us to the central and fundamental feature of experience in the opening number of *Divine Love and Wisdom* by the simple formula " Life is Love."

Swedenborg's doctrine of Love is a new conception in European philosophy and it is the most important of all the fundamental conceptions which mankind has framed.

In the opening number of *Divine Love and Wisdom* and earlier in *Arcana Cœlestia*, Swedenborg notes the distinguishing mark which separates experience into two-fold aspects of immediate, unreflective, massive on the one hand, and the mediate, reflective, articulate on the other. The former he designates by the term love and makes the critical observation that men have not known what love is, though they have known of its existence, as the use of the word itself testifies. He says: " Because men when dwelling on the subject are unable to form a clear conception of it, they say either that it is nothing, or that it is something that affects one through the sight, hearing, or touch and in social intercourse. They are entirely ignorant of the fact that love is man's very life—not only the general life of his whole body, and of all his thoughts, but also the life of every detail pertaining to them. A man of intelligence could see this if asked questions such as these: Could you either think or act without love? When love grows cold, do not thought, speech and action grow cold also, and do they not become animated when love is kindled? An intelligent man, however, sees this, not because he understands that love is man's life but from his experience of the fact that this is the case."

In the second paragraph Swedenborg corrects the Aristotelian view common to all forms of intellectualism, that thought is life, and the materialistic view

that action is life, by affirming that thought is the first effect of life and action the second effect. He goes on to make a distinction in the grades of thought and says: "Thought is here said to be the primary effect of life, but it must be understood that there is thought which is more and more interior, and thought which is more and more exterior. Inmost thought, which is the perception of ends, is actually the primary effect of life." This second paragraph of the opening number in *Divine Love and Wisdom* is important, not only because of its effective criticism of historic opinion, but because it gives us the key to Swedenborg's philosophical point of view and method. For there is implied in this statement his doctrine of end, cause and effect, a doctrine which gives us the fundamental conceptions of his metaphysics (*Divine Love and Wisdom*, 67–172).

The notion of substance and the notion of cause were used by Swedenborg concretely in a way that gave them virtually new meaning, and it is in his doctrine of love he gives them this concrete meaning. In the case of substance this is done most effectively, perhaps, in *Divine Love and Wisdom*, Nos. 40–46, where he identifies substance with love. In No. 40, he says: "Love and Wisdom are usually thought of as something volatile and fluent in subtile air or ether, or an an exhalation from something of the kind; scarcely anyone thinks of them as really and actually Substance and Form." He concludes the article by saying, "Nevertheless, the truth is that love and wisdom are the real and actual substance and form which constitute the subject itself."

In No. 41, he gives proof of this. "A man has five external senses, called touch, taste, smell, hearing and sight. The subject of touch is the skin with which he is covered; the very substance and form of the skin cause it to feel the things applied to it; the sense of

touch is not in the things but in the substance and form of the skin which are the subject; this sense is merely an affection of the subject from the things applied." After discussing the sensations, he concludes by saying: "It follows therefore, that sight and hearing, smell, taste and touch are not something volatile passing out from their organs, but that they are the organs in their substance and form, and that the affections of the organs give rise to sensation."

In No. 42, he says that the same is the case with love and wisdom, with this difference only, that the substance and forms which are love and wisdom are not visible to the eyes, like the organs of the external senses. And yet it cannot be denied that those things of love and wisdom that are called thoughts, perceptions and affections, are substances and forms and not entities volatile and without origin, or unconnected with a real and actual substance and form which are the subjects. For in the brain there are numberless substances and forms where every interior sense related to the understanding and the will resides. That all the affections, perceptions and thoughts are not exhalations from these substances, but are really and actually subjects which emit nothing from themselves, but mainly undergo changes according to the undulations or waves by which they are affected, is evident from what has been said concerning external senses.

In No. 43, he concludes from all this that the Divine Love and Divine Wisdom in themselves are substance and form. In Nos. 44, 45, and 46 he establishes that Divine Love and Divine Wisdom are Substance and Form itself, thus very Reality and the one only Reality.

The point of the above teaching is not so much that that love is substance as it is that substance is love. In other words, we are not to identify love with the abstract conceptual entity ordinarily termed substance,

but rather we are to take the word substance in its whole meaning, and apply it to that concrete living experience which we know directly, immediately, and intimately as love. This doctrine so interpreted, constitutes a new epoch in the history of European philosophy, for according to it we turn in our search for reality from the world's abstract conceptions at once to the actual, concrete world of living experience, and this experience, in all its fullness and variety, we now call love. In this doctrine love has many aspects. We are here concerned with the metaphysical aspect of it. The proper starting-point for the treatment of this aspect is the development of love in the series of end, cause and effect.

In our own personal life, we know directly that the processes of self-projection of love, self-representation and self-realisation are the essential characteristics of experience and therefore we may assume that they are the characteristics of all experience. If we look at the universe in the light of this view, we see that it is in the strictest sense the processes of love. The sole driving force of the cosmic process is what we call "love." This precedes all phenomena and underlies all phenomena. By reaching forth for satisfaction, love became more and more intelligent. Even in the animal, from the lowest type to the highest, the reaching forth for satisfaction produces intelligence. For the law of psychology is first craving, then effort, then intelligence. The cosmic craving is necessarily benevolent, because only through benevolence could the will satisfy itself. God cannot enjoy except in the enjoyment of sentient things. Pain is the non-success of the cosmic craving to create joy, and is the result of a primitive mis-action of that craving while it was still unintelligent. The craving to produce joy is a *primum movens*. The present tendency is to resolve back all the phenomena of

the universe into a single physical force. If we take this single physical force as the phenomenal side of a single mental force, we have in this last the cause and source of the entire cosmic process. The term "mental force" must mean the "craving," "will," or "love." Therefore the single homogeneous Reality which existed from all eternity, before process began, was "Love." Production, reproduction, action, creation, life, are just names for the processes of love. In short the universe is Love.

In *Sivajnana Siddhiar*, S. I. 47, we read: "His form is Love; His attributes and knowledge are Love; His five functions are Love; His organs like arms and feet, etc., and His ornaments like the crescent moon, etc., are also Love. These things are assumed by the *Nirmala* God not for His own benefit but for the benefit of mankind.

Out of this conception of love grows directly Swedenborg's doctrine of end, cause and effect. No. 167, *Divine Love and Wisdom*, quoted under "Doctrine of Degrees," may be read for a better understanding of the question.

The remarkable section, Nos. 296–301, *Divine Love and Wisdom*, headed, "There are three things in the Lord, which are the Lord; the Divine of Love, the Divine of Wisdom and the Divine of Use"; showing that these three are correlated with the three degrees of end, cause and effect, ought to be read by everyone.

We have in the statement referred to doctrine concerning the constitution of the personal life universally. It is about the constitution of ultimate reality. According to this teaching ultimate reality is personal life, and personal life is Love.

CHAPTER V

ASHTAMUHURTAM

THE word "Ashta Murti" means "Being having eight Forms," and is a synonym of Siva or Rudra. These eight Forms are, Earth, Water, Fire, Air, Akas, the Sun and the Moon, and Soul or Jiva or Pasu. A stanza of Manicka Vasagar, translated, runs as follows:

> Earth, Water, Air, Fire, Sky, the Sun and Moon,
> The sentient man, these eight Forms, He pervades
> The seven worlds, the quarters, He, the One
> And Many, He stands, so let us sing.

By these eight names are comprised the whole universe, both animate and inanimate. The only substance which they do not include is God; and when, therefore, God is spoken of as having these forms for His Body, then the relation of God to the world is clearly brought out, namely that of soul and body.

Let us examine these kingdoms of nature to see if God is in them. According to Herbert Spencer, "Life is the definite combination of heterogenous changes, both simultaneous and successive, in correspondence with external co-existences and sequences," or more shortly, "Life is the continuous adjustment of internal relations to external relations" (*Principles of Biology*, Vol. I., p. 74). The essential characteristic of a living organism, according to these definitions, is that it is in vital connection with the general surroundings. A human being, for instance, is in direct contact with earth and air, with all surrounding things, with the

warmth of the sun, with the music of birds, with the countless influences and activities of nature and of his fellow-men. In biological language he is said thus to be in "correspondence with his environment." In virtue of this correspondence, he is said to be alive. Different organisms correspond with this environment in various degrees of completeness. The tree, for example, corresponds with the soil about its stem, with the sunlight, and with the air in contact with its leaves. But it is shut off by its low development from a whole world to which higher forms of life have additional access. The want of locomotion alone circumscribes its area of correspondence. It is dead, so far as consciousness is concerned. To stream, insect and bird it is dead. The bird again, which is higher in the scale of life, is in correspondence with a wider environment. The bird is more living than the tree.

Let us examine the mineral kingdom, and see how far there is life in it. There is constant movement between the particles of matter. Chemical and mechanical forces are continually at work, modifying substances and forming new combinations. The action of heat produces changes in the atmosphere which give rise to storms of wind, rain, etc.; while the forces of electricity and magnetism are continually operating in ways which are but little understood. Thus matter is ever in process of change. In the mineral kingdom, however, while there is change, there is no life or growth. A tiny seed expands into a tree; but in the changes of the mineral kingdom, the same matter merely takes new forms. The changes in the inorganic kingdom are due to mechanical and not living forces, though there is evidently some active power behind them.

In the vegetable kingdom we meet with entirely different conditions. Similar material substances are found, but combined in a new way. Instead of a simple

aggregation of particles, these are selected and combined in a wonderful manner by a subtle inward power. Protoplasm, upon which the life and growth of the plant depends, has no correlative in the inorganic kingdom; and in the vegetable cell the unit of vegetable life is something more than the molecule of matter.

Its substance is in a condition of continual change and activity. Swedenborg calls the immanent spiritual forces in the plant the "vegetable soul."

The description science gives about the growth of plants is wonderful. There is the process of assimilation which may be compared to the digestion of food by animals. Many facts connected with the growth of plant life are of immense significance in relation to spiritual growth and development, such as the circulation of the sap, the formation of bud, flower and seed, the various modes of fertilisation and the effects of heat and cold and of light upon vegetation. For fuller information on this point, the reader may refer to the *Text-Book of Structural and Physiological Botany*, by Thome & Bennett.

Coming next to the animal kingdom, science says that there is no distinction recognisable between animal and vegetable protoplasm, and that it cannot draw a definite boundary between animal and vegetable life. The salient characteristics of animal life are (1) the possession of highly specialised organs, (2) the power of voluntary movement, (3) the possession of intelligence, (4) a highly organised nervous system.

George Trobridge points out in his *Foundations of Philosophy*, how in each kingdom there is a broad distinction of substances into solids and fluids, and in each the fluids circulate through the solid parts, nourishing and vivifying them. The circulation of the blood in animals, of the sap in plants and of water in the mineral kingdom are obviously related in their functions and

operation. He finds an analogy between the bony framework of the animal body, the woody fibre of plants and the rocky foundations of the earth's surface; as also between the flesh of animals, the cellular tissue of vegetable organisms and the soft soil of the earth's crust. He says that we may further see a certain resemblance between the covering of animals, the outer integument of plants and the hardened surface of the earth; and each bears a corresponding clothing—of hair, bristles, etc., in animals; hair, prickles, etc., in plants; and herbage in the mineral kingdom. Further he says plants and animals have a respiratory system of which an analogue may be found in the winds and air-currents of the inanimate world. Each department has an infusing spirit from which its activities are derived. There is a soul even in the mineral world: substances do not change their character; crystals do not form, light, heat and electricity do not perform their marvels, without direction from outside the domains of matter.

One of the most extraordinary of the recent discoveries of science is that of Professor Bose, of Calcutta, that inorganic substances exhibit indications of life, respond to electrical stimulus, are affected by poisons, and in other ways act as hitherto only living tissues have been supposed to act. Matter is operated upon but has no independent power of development.

In the vegetable kingdom the evidence of an indwelling spirit is more marked. What causes the root fibres to twist themselves about that they may gather a maximum of nutriment? Much more striking is the evidence of spiritual influence in the animal creation. Science tells us that the brain directs all the movements and intelligence of animals; but it does not admit the spiritual forces that are behind the brain, and of which the latter is but the instrument. It is, indeed,

the Divine Life that we see in all three kingdoms of nature.

In No. 53, *Divine Love and Wisdom*, Swedenborg says: "Being and existing may be predicated of created and finite things, and also substance and form and even life, indeed love and wisdom, but all these created and finite. These attributes may be here predicated not because there is anything divine in these things but because they are in the Divine, and the Divine is in them. For every created thing is in itself inanimate and dead; things are animated and caused to live because the Divine is in them, and they are in the Divine."

In No. 59, *Divine Love and Wisdom*, Swedenborg again says: "For the universe is not God, but from God; and as it is from God, His image is in it, as a man's image in a mirror, in which, indeed, the man appears, but still there is nothing of the man in it." Every created form exhibits the Divine Life in accordance with its own nature, embodying the Divine Love and Wisdom, in a particular and limited manner. This is not pantheism, because Swedenborg in No. 283, *Divine Love and Wisdom*, clearly says: "In what follows it will be seen that although God has created the universe and all things in it from Himself, yet there is nothing whatever of God in the universe."

CHAPTER VI

SWEDENBORG'S NEW DOCTRINES OF DEGREES AND INFLUX

Doctrine of Degrees. The nature of the world-process is nowhere so beautifully or rationally explained as by Swedenborg in his doctrine of degrees. A knowledge of degrees is, as it were, a key for opening and entering into the causes of things. Without this knowledge hardly anything can be known about causes. The interior things not seen cannot be revealed in any way without a knowledge of degrees. For exterior things proceed to interior things, and by means of these to inmost things, through degrees; not through continuous degrees but through discrete degrees. Continuous degrees are like a decrease from grosser to finer, or from denser to rarer; rather like increase from finer to grosser, or from rarer to denser; just like light passing into shade, or heat to cold. They are called continuous degrees, for they run into one another by a certain continuity. The thing which changes in this way makes no change in its nature or essential character; it remains always on the same plane of being, or on the same level. As through all these changes the thing remains on the same plane of being, these degrees are also, and perhaps better, called degrees of breadth.

But discrete degrees are entirely different. The word "discrete" means "distinctly separate." A thing changing by these degrees becomes another thing; it is higher or lower than it was before in the scale of being; and these discrete degrees are therefore called

"degrees of height." The most general example given is end, cause, effect. The end is that for which all that follows is. It moves or puts in motion the cause which produces the effect that is sought. In that effect the cause is operative and the end is satisfied.

These three degrees belong necessarily to everything that exists; for whatever exists, exists for some purpose which would not be accomplished if it did not exist, and it exists because for this end it is caused to exist; and it is itself the effect of the end operating through the cause.

In *Divine Love and Wisdom*, No. 167, we read: "There are three things which follow in order, which are called the first end, the middle end and the last end; and they are also called the end, the cause and effect. These three must be together in everything, in order that it may be anything. For a first end without a middle end, and at the same time a last end, is impossible; or, what is the same thing, an end alone without a cause and an effect is impossible. So neither is a cause alone possible without an end from which it is, and without an effect in which it is; nor is an effect alone possible, that is, an effect without a cause and its end. That this is so may be comprehended if it is considered that an end without an effect — that is, separated from an effect—is not an existing thing, and therefore is a mere term. Thus an end, in order that it may actually be an end, must be terminated, and it is terminated in its effect, in which it is for the first time called an end, because it is an end. It appears as if the agent or efficient exists by itself—but this is an appearance arising from the fact that it is in the effect; but if it is separated from the effect it is annulled in a moment. From these things it appears that these three, end, cause and effect, must be in everything to make it anything."

Another illustration of the same may be seen in affection, thought, act. There can be no thought unless there be first some affection or feeling in the form of wish or desire for the act. This affection prompts the thought, and through the thought it causes the act.

These three degrees exist in every act, but there are also all manner of continuous degrees in each of them or in the strength of the affection, in the adequacy of the cause and in the completeness of the act. An important truth in relation to these three degrees is, that as the two higher terminate in the last and lowest, all are in that; all close or ultimate in that. The end is there attained; the means are there operative and effectual, and thus the end and the means ultimate in effect.

Effort, Force and Motion. The living effort in man is his will united to understanding. The living forces in man are those things that interiorly constitute his body; in all of which there are motor fibres woven together in various ways. And living motion in him is action, which results from these forces by means of the will united to understanding. Thus the interior things of the will and the understanding constitute the first degree; the interior things of the body, the second; and the whole body which embraces these, the third. That the interior things of the mind have no power except through the forces in the body, and also that the forces have no power except through the action of the body itself, is a recognised fact.

The doctrine of the Trinity is exemplified in this philosophy of discrete degrees.

The Father	The Son	and	The Holy Spirit
Love	Wisdom	and	Operation
Celestial	Spiritual	and	Natural

Let us now examine the series God, the spiritual world, and the material world; or God, spirit and matter. This

includes all that is. In God's desire or design or purpose is the end, or that for which all things are, and which originates all existence. He creates the spiritual world, and by and through this as the causal instrument employed, He creates the material world; and here the purpose of God is carried into effect. This purpose is the creation of a universe of beings to whom He may impart His own life, His love and His wisdom, and give it to them as their own. They receive life from Him, and know that He is their constant Creator and Father. They act from their own strength in the acknowledgment that it is their own only because He gives it to them to be their own. Under His guidance and with His aid they may enable Him to form in them a heavenly character so that they, entering into heaven, and there growing for ever in His character and in the happiness belonging to it, satisfy the Divine purpose.

The following outline of Swedenborg's teaching upon the subject of degrees, quoted by Mr. F. W. Richardson, F.I.C., F.C.S., in his address before the International Swedenborg Congress, is worth reading:

The Mineral Kingdom's Three Degrees.

1. The earth considered in least things (such as sand and inorganic detritus).
2. Aggregates of these (such as rocks and crystals).
3. Organic debris (that part of the soil composed of the remains of plants and animals).

The Three Atmospheres.

4. The *Air* we breathe (composed of gases, the vibration of the molecules of which affect the sense of hearing).
5. The *Ether* (that infinitely tenuous fluid surrounding the aerial molecules, the medium in which move the waves causing heat and light, and magnetic or electrical phenomena).

6. The *Aura* (the medium by which the mind transmits "brain waves" or thought waves).

The telepathic sphere (the Ocean whose waves are human sympathies and antipathies, and in whose depths all our minds are immersed and are connected).

Arriving at the lowest degree of man's organisation we first find the gross body (σῶμα ψυχικὸν of Paul, I. Cor. xv. 44) compounded of matters derived from the mineral and aerial kingdoms.

At death this body is returned to that kndly Nature which for a brief while lent its elements to its spiritual visitant. As a nexus between the gross body, and the the spiritual body, which a man takes with him into the other world, Swedenborg describes:

7. The *Limbus*. "A species of circumambient accretion derived from the purer parts of Nature."

Dr. Goyder of Bradford deals lucidly with this substance between spirit and matter in the *New Church Review* of January 1907, an article issued in pamphlet form.

Mr. E. E. Fournier d'Albe, B.Sc., in a remarkable book entitled *New Light on Immortality*, shows that the most vital part of the cells of the body is not necessarily visible, and if we could eliminate all the rest of the cell material we should have a body consisting of all that is alive in every single cell. Our bodies are built up entirely of cells and the vital part of the cells are the chromosomes of the nuclei, which may only weigh one thousandth part of the nuclei themselves. If, therefore, the limbus so constituted could be seen, it would exactly resemble the person, but would seem as a species of thin mist.

Although the soul or spirit which has cast off its gross body is clothed with such a limbus, we must not

imagine for a moment that in this disembodied state the spirit is like a mist wraith, however it may seem to those whose spiritual senses are not open.

On its own plane such a soul or spirit is every whit as substantial and real to the occupants of its own world as men are to each other in this.

The limbus is simply necessary as an envelope or skin to retain the spiritual body, and doubtless to bring it more *en rapport* with earth dwellers. Above and beyond, and yet in a sense within this limbus, we have

8. The Spiritual Body — σῶμα πνευματικὸν of Paul (I. Cor. xv. 44).

   This has its own duality of degrees:

   (*a*) Spiritual Corporeal, and

   (*b*) Spiritual Sensual.

This spiritual body is the containant and ultimate of

9. The External Mind, with its sensual, scientific and rational degrees, and

10. The Internal Mind, with its natural, spiritual and celestial degrees.

Beyond and above, or as "The Inmost," lies that *Sanctum Sanctorum*, the dwelling-place of Deity in man.

We may also proceed from the inmost to the outmost plane, with the understanding that each separate degree is in trines—celestial, spiritual and natural.

Inmost	A	The whole spiritual part of man coinciding with the spiritual world.
Internal Man	B	
External Man	C	
The Spiritual Body	Spiritual Sensual (D)	
	Spiritual Corporeal (E)	
Retained after Death	The Limbus (F)	The whole natural part of man coinciding with the natural world.
Gross Body rejected after Death	Natural Sensual (G)	
	Natural Corporeal (H)	

(N. C. Burnham in *Discrete Degrees*—Diagram XVII.)

Existence of Sex

Siddhiar, S. I. 69, says: "All the universe is of the Form of Sivain and Sakti. Of their Form, are all males and females, possessing marks and qualities agreeing and differing from each other."

In *Mahabarata, Amisa Parva*, it is stated: "This universe of mobile and immobile creatures is pervaded by two kinds of forms (male and female). Every being with the mark of the masculine sex should be known to be of Isana; while every being with the mark of the feminine sex should be known to be Uma."

In No. 37, *True Christian Religion*, Swedenborg says: "That love as the bridegroom and husband, produces or begets all forms, but by wisdom as the bride and wife, may be proved by innumerable things, in both the spiritual and natural worlds."

The discrete degrees of the most fundamental importance are love, wisdom, creation. Love and wisdom find counterparts in man as will and understanding or affection and thought. These dual principles are separated by a discrete degree, that is, they are not united by such continuity as we see in light fading into darkness, or colour becoming feebler on dilution. The will to do and the understanding of the ways and means are connected by influx, by the desire flowing into the thought. By devious ways, love and wisdom become finited in "the Eternal Masculine and Eternal Feminine," that potent duality all must recognise. We may here refer to the sex worship of so many ancient peoples; which is the reverent recognition of the paternal and maternal forces in nature.

Swedenborg in his *Conjugial Love* declares that in the marriage of goodness and truth lies the origin of all celestial, spiritual, and natural loves, and this union

originates in the Divine Love and Wisdom. It may seem a very long way from these supernal attributes to the lowly little wayside flower, whose stamens and pistils proclaim a duality essential to the propagation of its species; yet we shall learn that these two-fold forces finite or ultimate themselves in these lovely forms.

The existence of sex is found in all the three kingdoms of nature. In the animal kingdom sexuality is the prevailing rule, the various orders of life being separated into two distinct and complementary groups, the union of two individuals being necessary to reproduction. In the vegetable world, a similar but less perfect order prevails, the male and female organs sometimes appearing in separate plants, sometimes on the same, and commonly in the same flower. The lower we descend in nature, the less marked is the sexual arrangement, but even in the mineral world we have more than traces of its presence. Substances act and react upon each other, some showing a natural affinity for others of apparently different character and entering into intimate union with them; we have the poles of the magnet, positive and negative electricity, and other dual relationships. The sun and moon have been considered as respectively male and female, but the real partnership is between the sun and the earth, the former being the physical generator of life, while the latter is the recipient and nourisher. "Mother Earth" is more than a figure of speech; in her bosom are evolved and nurtured all the forms of life that we see around us.

On the lowest plane, the inorganic world, we see the same duality. The very atoms are "paired." These two-fold affinities are but the shadows of other and higher creative dualities existing above and beyond yet flowing into this material sphere.

Man as a Microcosm

The ancients believed that man was a microcosm, or a world in miniature, an epitome of creation. In Stanza 70, *Pathanjali Sarkam*, *Koil Puranam*, we find the statement, "What is in man corresponds to what is in the universe." Meikanda Devar uses the statement to explain Stanza 3, Argument 3 to the ninth sutra of *Sivajnanabotham*, to which we will refer later on. In the following statement Swedenborg discloses many spiritual realities, especially in regard to the order of creation and the character of the soul of man and higher life. We shall briefly describe what they are.

In No. 52, *Divine Love and Wisdom*, Swedenborg says: "All the things generally and in particular that exist in the universe, have such a correspondence with everything in man, that he also may be said to be a kind of universe. There is a correspondence of his affections, and therefore of his thoughts, with all things in the animal kingdom; of his will, and therefore of his understanding, with all things in the vegetable kingdom; and of his life with all things in the mineral kingdom."

The latter part of this passage gives us a broad general statement of the doctrine of degrees. As the material world is divided into three great departments or kingdoms, each with its distinctive character, so the human soul exhibits three planes of life, as markedly different from each other as the three kingdoms of nature; and mankind in the aggregate may be grouped into three classes, distinguished from each other by well-defined characteristics.

In the *True Christian Religion*, No. 186, we read: "The human mind is divided into three storeys, or as the abodes of the angels are, into three heavens."

And again, at No. 395: "The human mind is like

a house with three storeys, communicating with each other by means of stairs."

In a previous chapter, we have discussed the wonderful trinal divisions that are to be found in the physical universe, and which, by analogy, throw such striking light upon the nature and constitution of man. Let us now see what light they, by analogy, throw upon the doctrine of degrees.

The mind of man is divided into three kingdoms, represented correspondentially by the three kingdoms of nature. But there is further an external and internal mind in every man, the former taking cognisance of earthly things, and the latter of spiritual. Both the external and internal present a trinal division. The three degrees of natural life man shares with the higher animals, reaching, however, a much fuller development in each of them; the three degrees of internal life are peculiarly human and angelic.

We will first consider the degrees of natural life. The lowest of these is concerned, on the intellectual side, with matters of knowledge. It is into this degree that the young child enters at birth, slowly acquiring by instruction and personal observation acquaintance with his surroundings. A time comes when the child asks "How" and "Why" things are as he is told they are. The germ of a rational faculty asserts itself. The step from memory to reason is a step from one world to another, from the inorganic to the organic. The rational faculty is organic and is fitly represented by the objects of the vegetable kingdom. But truth is not a real power until it is united to use; until it is brought to bear upon the practical questions of life. If the step from memory to reason is like passing from the inorganic to the organic kingdoms, the transition from the intellectual apprehension of truth to its practical application is like the conversion of vegetable substances into living tissue.

As there is a triple arrangement in the mental faculties of man, there is a similar trinity in his moral characteristics. To the first class belong all uneducated persons who trust to the guidance of others and obey orders just like the soldier. The next class contains the man of intellect and principle who uses his knowledge and reason to direct his actions. In this kind of man, the intellect rules his acts. The third class is moved by impulse, by an ardent desire to promote the welfare of humanity, or maybe, by a passion of greed or lust that allows no considerations to stand in the way of its objective. The strongest individuals are usually those in whom keen insight is united with indomitable will. These are the men in whom the highest degree of the mind is developed.

The inner spiritual life of man is also marked by a distinct trinal division, exactly corresponding to the three kingdoms of nature. There are three degrees of spiritual development and three classes of men differentiated by their attainment to one or more of these degrees.

The three degrees of man's higher nature are denominated by Swedenborg, the natural, the spiritual and the celestial. The Divine Life passes by influx through the celestial degree to the spiritual and thence to the natural. This is what Swedenborg terms mediate influx, and there is also an immediate influx from the Lord Himself into the soul of every one.

Let us now examine the characteristics of the three degrees of the internal man. The lowest degree of these is called the "natural." The natural degree of man's spiritual part does receive the things of the Spirit of God, but in a limited measure. In relation to the fuller receptivity of the spiritual and celestial degrees of the mind, its nature is inert and dead. It does not react to the inflowing Divine Life in the same way as

the higher degrees do. It is related to these precisely as the mineral kingdom of nature is related to the vegetable and animal kingdoms; it is full of activity, but lacking in life. The Divine Wisdom flows into it but is received as knowledge simply; the Divine Love affects it only to the extent of inducing a condition of morality or obedience to precept. Truth in the natural degree is hard, cold and lifeless. Its representatives in the material universe are inorganic substances, such as stone, iron, light, water, etc. Each of these symbols expresses some aspect or characteristic of truth in the lowest degree of the mind. There is no use in a man knowing the truth without desiring or striving to obey it. Man in this degree simply follows the minister's teaching without thought of reason. Morality and duty need to be inspired by faith and love to give them vitality. Faith and love are useless unless they have their roots in deed and act.

Let us now consider the second degree of life, the region of intellectual activity, called the "spiritual degree" by Swedenborg. The spiritual man does not take the facts and doctrines of religion unquestioningly as the man of natural degree does, but raises them into the higher arena of reason and intelligence. The spiritual man is the man of principle, and his principles are the foundations of his faith. The growth of faith is aptly represented by the processes of vegetable life. Truth is transformed in the mind by the influence of the Divine Life in the same way as light and heat of the sun cause the leaf to develop into flowers and fruits. Charity or love to the neighbour is specially characteristic of the spiritual degree as the proper counterpart of faith.

In the celestial degree truth is seen and perceived at once. The celestial ones are the pure in heart who see God; who do His will and know of His doctrine. The

celestial man knows the truth, the spiritual man sees it, while the man in the natural degree acknowledges it.

These three degrees are defined as discrete degrees or degrees of altitude. Continuous degrees are degrees of latitude, or gradations of qualities having a common nature. We shall next deal with "degrees, discrete and continuous," in another chapter.

Swedenborg's Doctrine of Influx

Intimately related to the doctrine of degrees in Swedenborg's philosophy is his doctrine of influx. In No. 340, *Divine Love and Wisdom*, which begins with the general proposition, that "There is continuous influx from the spiritual world into the natural," it is thus stated: "He who does not know that there is a spiritual world, and that it is distinct from the natural world as prior is distinct from posterior, or as the cause from the effect, cannot possibly know anything of this influx. It is for this reason that those who have written on the origin of plants and animals could not help tracing their origin to nature. If they regarded God as the source, they did this only in the sense that He in the beginning gifted nature with a power of producing such things, not knowing that there is no power inherent in nature; for in herself she is dead, and contributes no more to produce these things than the tool of the artificer to produce his work, which requires to be moved perpetually in order to act. It is the spiritual which originates from the sun where the Lord is, and which goes forth to the ultimates of nature, that produces the forms of plants and animals, exhibits the wonders existing in both, and fills them with material out of the ground to give them fixity and permanence. Now as it is known that there is a spiritual world, that

the spiritual is from the sun where the Lord is, because it is from Him, and that it impels nature to act, as the living thing urges the dead thing; also that there are things in that world similar to those in the natural world, so it may be seen that plants and animals came into existence from the Lord in no other way than through the spiritual world as a means, and that they exist perpetually by means of it."

The law of influx is that the higher flows into and raises the lower, but not *vice versâ*. In No. 166, *Divine Love and Wisdom*, Swedenborg again says: "It is the same physical influx into the spiritual operations of the soul; this, it is well known, does not exist, because it is not possible."

Yet the whole theory of evolution postulates this, although it is no satisfactory theory of origins.

Prof. W. B. Bottomley, one of the leaders of modern science, in his lecture delivered in Browning Hall, London, during Science Week, in 1914, saw in religion the crowning-stone of science. He said: "That old idea that matter is eternal, and that so there can be no question as to its origin, has gone. And in its place we find ether, and ether gives rise to electrons, and electrons to atoms, and that is the modern theory. Modern science says energy in the ether forms electrons, movements of the electrons give rise to the atom, and the atom fashions the various substances of the universe. Science teaches that this mechanical universe of the materialist is but the phenomena behind which there is a noumenon—'An infinite and eternal energy from which all things proceed,' so Spencer himself puts it."

He first proves that the Infinite and Eternal Energy manifested itself first as material force—physical and chemical; next as biotic energy, as in living organisms; then as psychic energy, as in the phenomena studied

in psychology. There science stopped. But the fourth manifestation of the Infinite was in the form of spiritual energy — the spiritual energy which used the psychic and the vital and the material as each of these used the grades below them. Speaking about the last, the Professor says: "Beyond this may there not be another Influx, another revelation, a higher one still, of the Infinite, a still higher conception of what the Infinite is? May there not be the spiritual, where ultimate reality is revealed to us as the Good, the Beautiful, the True, and finite man realises the Infinite?"

He again says: "Science says there is an influx of motion which gives us matter; there is probably the influx of biotic energy which gives us the vital; there is probably an influx of the psychical which gives us the mental realm. But why stop there? Can that possibly be the end? Does that exhaust all the possibilities of the Infinite, that eternal and infinite energy which Spencer speaks about? No. To some of us, there is something behind and beyond. But let me say at once that science, as science, can tell us nothing about ultimate causes. It is not its business. It only deals with the universe as it is manifest to our senses, with appearances and with phenomena. The noumena or ultimate reality we can never know in this way. Is there then no higher order of things than that of sense-impressions? Man's own inner self answers that question. There must be. Else how do we account for our sense of beauty, for our own feelings of joy and sorrow? The generalisations of science can never fully satisfy us, for there is something in man which responds to the thought of a Higher and Nobler than himself. At times we perceive the height above height expressed in Emerson's picture of the little child looking up through the maple branches. There is something higher and beyond. There must be, because there is some-

thing is us which responds to it, something higher and beyond material sense-impressions."

"And it is just here that religion completes the wonderful story of evolution, gives us the purpose of the universe, and reveals the eternal energy behind all, not as simply an impersonal infinite energy, which is a non-material something, but reveals the Infinite as a Personal God."

The following taken from Child's *Root-Principles*, concerning the questions, how force can be living, and how living force acts with mechanical force after producing it, is interesting in this connection.

"As to living force. Mind is the only living thing. But finite man is derived. The Eternal Mind is, therefore, the only power having life in itself."

When mind acts it does not merely will that certain things shall be done, and remain at a distance while the acts are being accomplished. It acts and can only act by instrumental means, and the first form of instrumentality is its own life. In order to act, therefore, mind puts forth something of its own life from itself; but that life being living substance, the force acting through it is living. Action, therefore, of any living thing is living action, the efflux of living substance by the living force of will, according to the degree and quality of life.

That is the reason why mind acts upon mind at a distance. Living substance and force flow forth from the acting to the recipient mind. Such force is thus a radiation from the mind, as heat and light radiate from the sun—are effects of its force and substance, and yet not itself.

Now all things dead or living radiate their substance —yet are sustained from within according to their receptive power. The efflux of dead things is dead, and in all things derived from the sun is the substance

itself. The efflux of living things is living force from substance, continually received.

From the Eternal Mind to the lowest physical substance, all things radiate their being, in order and degree; but the efflux from the Eternal is persistent and into all forms. These descending degrees of life and matter are continuously renewed, according to reception, both directly from the first and mediately through those above them. But that efflux and influx of substance from the Eternal according to degree is the force exhibited in and from that degree—entering as influx from above or within, and going forth as efflux to the degree below or without. Thus the degrees of life or mind emit living force with the substance from them, and inert things in their degree send forth inert or mechanical force with their substance itself.

How does living force act in the mechanical force? All manifestations of nature by mind are illustrations of the most external form of this power, and indeed, precisely upon the extent to which the common ordinance of the relation between man and nature is fulfilled depends all progress.

Again, in the conjunction of the mind and body we observe the same fact under more intimate relations; but the principle of the relationship is the same. As in nature, will, acting with natural law, can produce indefinite extensions of force, far beyond anything which nature left to itself can accomplish, so the action of mind on body involves the remaining intact of natural law here also, in order to any natural activity in the bodily sphere.

. . . .

What is true of man in himself and with nature, is true of the relation between the primal life and all living or inert substances derived from it. The principle of

the universal action of the mental on the mechanical may be put as a case of the power of a higher force to cut through and to use a lower force either for its own ends or for the ends of that lower force in itself.

How does the living act on the non-living? Living force is living substance. The living substance animated by living force enters the interstices of the inert substance, clothes itself with it and therefore inevitably with the force acting in it, as with a body (for the two are one), and so uses the body for the ends to be attained. It is a case of cause and instrument acting towards effect. It is the key at once to the degrees and the correspondence of the universal forms of substance, from the Divine to the lowest mechanism, since it shows the power of the higher to use the lower in all degrees in virtue of the correspondence of the degrees from the highest to the lowest.

How does mechanical force come into existence from an infinite cause? Manifestly, as to the fact in the first place, such force comes into existence through the production of material substance, for the mechanical force is nothing, in effect, but the accommodation of the Divine to that substance by action from the Divine. For, since Force is nothing but Divine Endeavour, its accommodation means the adaptation of the Divine through endeavour corresponding to the respective substances produced, whether material or spiritual, inert or living.

How then does inert substance arise? By production from the Divine of a medium of motion into and through the spiritual sphere, thus between the Infinite and finite and partaking of the nature of both. Thence by pressure, conformation, and recombinations of the higher auras, or primary elements of the finite, it forms the successive degrees of the magnetic aura, the ether and the atmosphere.

Noxious things are produced on earth by influx from hell, by the same law of permission by which evils themselves flow in from hell with men. In No. 341, *Divine Love and Wisdom*, Swedenborg proves that "Influx from hell gives rise to those things which are evil uses, in places where there are things that correspond to them." God is not the origin of evil because He is good and evil has nothing of good. The creative force as it proceeds from the eternal God is wholly perfect. In the intermediate spheres of mind, incarnate and excarnate, the pulsations of perfect love are refracted, and often so changed by inversion that at last they issue forth as evils. Yet in these evil objects, outcomes of inflowing life, there is nothing of the spirit to be found, save by correspondence. Discrete degrees separate the created object from the spiritual forces which gave it birth. Evil thought-forms produce verminous and venomous species. It is possible that storms, earthquakes, plague and cholera are the outcome of accumulations of evil thought-forms emanating from the aggregate or grouped minds of untold quadrillions of spiritual beings environing this world.

In *Sivajnana Siddhiar*, *Parapaksha*, Chap. II. 23, the Buddhist asks a question as to the origin of evil animals like tigers, etc., but in the refutation that follows, Arulnandi Sivacharyar does not give a reply.

CHAPTER VII

THE SPIRITUAL SUN

The Great Mantra, *Gayatri*, which is the essence of all the Vedas, when translated runs as follows:

"That Light which is the Sakti of the Siva-Surya (Jnanam, Ichcha and Kriya Sakti) which guides our Jnana, Ichcha and Kriya Saktis, that Chief Entity (*i.e.* that Parasakti's Light), we meditate."

The *Sivagama*, speaking about it, says:

"The soul sees the Sivam by uniting with Siva Sakti by means of the eye of Jnanam made strong by the Light of Parasakti of the Siva-Surya; Malam having disappeared."

In the word *Devasavitha* used in the *Gayatri*, *Deva* refers to Siva, and *Savita* means sun. Hence the word *Sivarkar*, *i.e.* Sivathethan, *i.e.* Siva-Surya, *i.e.* Sun of God, *i.e.* Sun of the Spiritual World. *Sivagama* uses the word "Light," suitable to the Sun who makes us see objects, and it uses the word Sakti, suitable to Sivam. The *Gayatri* Sruti uses the word *Parkkas* to denote both light and *Parasakti*. As the *Maitrava* Upanishad says that the sound *Parkka* is applicable to Siva who is not different from Siva Sakti, the word *parkkas* became applicable to *Parasakti*, which is the form of Jnana, Ichcha, and Kriya. *Parkkas* also means "light."

Siva Sakti is inside and guides the will and wisdom and energy of the souls. In the *peththa* state (bound condition) He stands as Tirodana Sakti and makes us know and enjoy the universe. In the *mukti* state (state

of union with God), He stands as Arul Sakti, and makes us know Sivain and enjoy Sivanubhavam (experience of God). The Sanskrit word for this guiding is *Prasodayath*.

The Siva-Surya's guiding and making the will, wisdom and power of souls to know is called *Adisukma-pancha krityam*, *i.e.*, "The very subtle find actions." The Siva-Suryas preventing those powers of the soul from wandering away and making it know Him and Himself knowing, he becomes one with the Chit Sakti of the soul and knows the Lord. This is *Paranatanam*, *i.e.* supreme play. Siva is God, and Surya is sun.

From the above we see that Jnana, Ichcha and Kriya Saktis (wisdom, will and energy) are the sun of Siva or sun of the spiritual world. The one Sakti, Parasakti, becomes the three—Jnana, Ichcha, and Kriya Saktis (*Siddhiar*, Sutra I. 63). This is called Chit Sakti (wisdom) in *ibid.*, I. 62. The Parasakti is the sun of the spiritual world (*ibid.*, I. 62). That stanza also says will and power are also manifested by Chit Sakti (wisdom). Parasakti is also that sun since it becomes all the other Saktis.

Upon the subject of this sun of the world, Swedenborg throws a good deal of light, and we do not find much of it in Hindu books. Swedenborg devotes a whole part (Part II., Nos. 83–172, *Divine Love and Wisdom*) to it. We trust our Indian readers will read this for a better understanding of the problem.

In No. 86, *Divine Love and Wisdom*, he says: "That sun is not the Lord Himself but from the Lord. It is the proceeding Divine Love and the Divine Wisdom which appear as a sun in that world. And because love and wisdom in the Lord are one, as shown in Part I., it is therefore said that the sun is the Divine Love; and as the Divine Wisdom is from the Divine Love, thus it also is Love."

In the *Intercourse of the Soul and Body*, he therefore says that the sun of the spiritual world is pure Love from Jehovah God, who is in the midst of it. He says that spiritual things cannot proceed from any other source than from love, and love from no other source than from Jehovah God, who is Love itself; wherefore the sun of the spiritual world, from which, as from their fountain, all spiritual things stream forth, is pure love proceeding from Jehovah God, who is in the midst of it. By means of this sun, the universe was created by Jehovah God, because love is the very *esse* of life, and wisdom is the *existere* of life from thence, and all things were created from Love by means of Wisdom. The Divine Love is everywhere from the beginning of the universe to all its boundaries.

In Chapter IV., *Intercourse of Soul and Body*, he makes the statement: "From that sun proceed heat and light; the heat proceeding from it is in its essence love, and the light thence is in its essence wisdom."

Divine Love is generally expressed by fire in the Bible. Jehovah appears before Moses as a fire in the bush, and also before the Children of Israel on Mount Sinai.

That such fire has heat proceeding from it, appears plainly from the effects of love; thus a man is set on fire, grows warm, and becomes inflamed, as his love is exalted into zeal or into the glow of anger. The heat of the blood, or the vital heat of men and of animals in general, proceeds solely from love which constitutes their life. Therefore the Divine Love appears to the angels in their world as a sun, fiery like our sun; and the angels enjoy heat according to their reception of love from Jehovah God by means of that sun. Spiritual heat is love; and spiritual light, wisdom.

In the *True Christian Religion*, No. 39, he says: "It is written in John, 'The Word was with God and God was the Word. In Him was life and the life was the

light of men.' (I. 1–4.) God therefore signifies the Divine Love, and the Word signifies the Divine Wisdom; and Divine Wisdom is properly life, and life is properly the light which proceeds from the sun of the spiritual world, in the midst of which is Jehovah God. Divine Love forms life as fire forms light. There are two properties in fire, that of burning and that of shining; from its burning property proceeds heat, and from its shining property proceeds light. Similarly there are two things in love: one to which the burning property of fire corresponds, which is something that most interiorly affects the will of man; and another to which the shining property of fire corresponds, which is something that most interiorly affects his understanding. Thence a man derives love and intelligence; for, as observed above several times, from the sun of the spiritual world proceeds heat, which in its essence is love, and light which in its essence is wisdom; and these two enter by influx into all and every thing in the universe, affecting them most interiorly; and with men they enter into the will and understanding, which were created to be the receptacles of this influx, the will to be the receptacle of love, and the understanding to be the receptacle of wisdom. It is, therefore, clear that a man's life dwells in his understanding, that its quality is according to that of wisdom, and that the love of the will modifies it."

Chapter V., *Intercourse of the Soul and Body*, is headed: "Both that heat and that light flow into man; the heat into his will where it produces the good of love; and the light into his understanding where it produces the truth of wisdom."

The latter portion of the above quotation from the *True Christian Religion* also throws light on the above-stated proposition. Commenting on the above proposition, Swedenborg says: "It is well known that all

things universally have relation to good and truth and that there is not a single thing in existence in which is not something related to those two. On this account there are two receptacles of life in man: one, which is the receptacle of good, called the will; and another which is the receptacle of truth, called the understanding: and as good is of love and truth is of wisdom, the will is the receptacle of love and the understanding is the receptacle of wisdom. That good is of love, is because what a man loves, that he wills, and when he brings it into act, he calls it good: and that truth is of wisdom, is because all wisdom is from truth; indeed, the good which a wise man thinks is truth, which becomes good when he wills and does it. Into the will of man, there is an influx of the good of love, and into his understanding there is an influx of the truth of wisdom; each proceeding from Jehovah God immediately through the sun in the midst of which He is and mediately through the angelic heaven. These two receptacles, the will and understanding, are as distinct as heat and light. There is an influx from the human mind into the speech, and there is an influx into the actions; the influx into speech is from the will through the understanding, but the influx into the actions is from the understanding through the will. Spiritual heat flows into the will of man and produces the good of love, and spiritual light flows into his understanding and produces the truth of wisdom."

Chapter VI. of the *Intercourse* is headed by the statement: "These two, heat and light, or love and wisdom, flow conjointly from God into the soul of man; and through this into his mind, as affections and thoughts; and from these into the senses, speech and actions of the body."

The mind also has two lives, the one of the will and the other of the understanding. The life of its will is

the good of love, the derivations of which are called affections; and the life of the understanding is the truth of wisdom, the derivations of which are called thoughts: by means of the latter and the former, the mind lives. The life of the body, on the other hand, consists in the senses, speech and actions: that these are derived from the soul through the mind follows from the order in which they stand, and from this they manifest themselves to a wise man without examination.

The human soul, being a superior spiritual substance, receives influx immediately from God; but the human mind, being an inferior spiritual substance, receives influx from God mediately through the spiritual world; and the body, being composed of the substances of nature which are called matter, receives influx from God mediately through the natural world.

The good of love and the truth of wisdom flow from God into the soul of a man conjointly, that is united into one, but they are divided by the man in their progress and are conjoined only with those who suffer themselves to be led by God.

The seventh statement runs as follows: "The sun of the natural world is pure fire; and the world of nature first existed and continually subsists by means of this sun."

The eighth statement: "Therefore everything which proceeds from this sun, regarded in itself is dead."

To understand the seventh and eighth statements, the reader may refer to Nos. 157–162, *Divine Love and Wisdom.*

The ninth statement is: "That which is spiritual clothes itself with that which is natural as a man clothes himself with a garment."

Other general principles which Swedenborg states in the *True Christian Religion*, No. 75, for one to have a correct idea of the creation of the universe, are—

Tenth: "In each world there are three degrees which are called degrees of altitude, and consequently three regions, according to which the three angelic heavens are arranged; there is also a similar arrangement in human minds, which thus correspond to the three angelic heavens; and other things in each world have a similar arrangement." Eleventh: "There is a correspondence between the things in the spiritual and those in the natural world." Twelfth: "There is an order into which and according to which all things in both worlds are created."

Some parallel passages from Saiva Siddhanta may now be quoted.

In *Siddhiar*, Sutra I. 28, it is stated "that the visible can proceed from the invisible."

Ibid., Sutra II. 47, states: "*If you ask whence the gross body is derived, it is derived from the subtle body.* If you ask again, whether, if so, the forms should not all be similar, we answer, no. Though gold is one, different kinds of ornaments like chains, etc., are made therefrom. The creation of all these forms and universes are brought about by the only one God, Siva."

In *Divine Love and Wisdom*, No. 339, Swedenborg says: "There is nothing in the natural world whose cause and origin is not found in the spiritual world."

Siddiar, Sutra II. 48: "The gross body is not formed by the change and destruction of the subtle body, nor the body formed separately in the subtle body itself. *The subtle body possesses the power of creating* the gross body, as a tree when cut down to the root is again produced from the root. In *Divine Love and Wisdom*, No. 343, Swedenborg says: "In every spiritual thing there is an effort to clothe itself with a body."

In *Siddhiar*, Sutra I. 18, we read: "Similarly, the Lord, like the potter, creates the worlds from Maya as

the material cause, with the aid of His Sakti as the instrumental cause."

In *Apocalypse Explained*, No. 1203, Swedenborg says: "A living force as the cause principal is the spiritual principle, and a dead force as the cause instrumental is the natural principle."

In *Sivajnanabotham*, Sutra I., Argument 2, Stanza (a), we read: "*Just as a sprout appears when a seed is embedded in moist earth, so the world is created from Maya by the Sakti or Light of Iswara. . . .*"

In *Divine Love and Wisdom*, No. 5, Swedenborg says: "This sun itself, this divine Love, cannot create anyone directly from itself by its heat and light, for anyone so created would be love in its essence, which is the Lord Himself; but it can create things from substances and materials so formed as to be able to receive that heat and light. The same is the case with the sun here; for it cannot give rise to living things directly, but it causes them to spring forth from the materials of the soil where it can be present by means of its heat and light."

CHAPTER VIII

SWEDENBORG'S NEW DOCTRINES OF CORRESPONDENCE AND USES

Doctrine of Correspondence

Correspondence, according to Swedenborg, may be roughly defined as the relation existing, by creation, between what is spiritual and what is natural; and the mutual relation existing between the spirit or mind of man and his body, may be taken as the type of the nature of the relation meant by the term "correspondence."

One of the laws in conformity to which God creates is, that He creates through or by means of these discrete degrees—higher things being instruments by means of which He creates lower things; each several higher thing being an instrument by means of which each several lower thing is created. Thus all spirit is higher than matter and it is through spirit that matter is made to assume form. Take for example the body. If life leaves the impregnated ovum in the mother, it dies and there is an end of it. If it lives, the life that is in it is a spiritual life; and it gathers, first from the mother and afterwards from suitable objects brought within its reach, the materials out of which it forms the body. We know that the body, grows from the first living germ to the full maturity of the adult man. So does the spirit grow from the first germ of spiritual life to its adult condition. And as the spirit grows, the material body, which is its clothing for a while, is formed by or through the spirit. For it is always the spirit

which is formative or causative, and the material which is formed is the effect.

Now Swedenborg's doctrine of correspondence teaches that there is just such a relation as this, in the universe at large, between every natural thing and some specific spiritual thing, and that, in fact, the natural universe, as a whole and in every least part, is the effect and, as it were, the body of a spiritual universe which dominates and animates it, in the way in which the human spirit animates and dominates the human body in the individual man.

It is through the spiritual world as a whole, that the material world is created. This is true not only in the past but in the present and continually; not only generally but also specifically: all substances and forces and all forms of substance and all the activities of force having their causes in the spiritual world.

Each one of all these things is first spiritual and then, by the creative energy passing down through it, becomes material. And this is true also of all the changes in all things, whether of substance or force. These changes are continual, for it may now be considered as ascertained that all things are in perpetual motion or action, external and internal; and all this motion or action is first spiritual and then material.

In the example of the soul and body, as the soul forms the body, or through the soul the body is formed, so the soul forms the body to be its representative and instrument. It can be its instrument because it is representative—that is, because it is so exactly adapted to it, that the soul animates every part and finds in the body clothing for all of itself; and is able to make use of every part of the body to do the act which each portion of the soul asks of that body which clothes it. In a word, the material body corresponds to the soul.

Correspondence is a new word used to express a

relation, not hitherto known, between spiritual things and natural things. It might also be provisionally defined as the relation between a higher and causative thing and the lower thing which is caused by or through the higher and which represents the higher. Perhaps this relation of correspondence may be illustrated by the relation between the human countenance and the affections and thoughts. Whatever they are, that it becomes.

It is by means of this correspondence that creation is effected. The creative energy flowing into one degree of existence, flows through it, and creates the degree below by the law of correspondence; this relation exists from the summit to the bottom, everywhere through the whole range of existence. It is by means of this that all created beings are connected together into one whole, and that the whole creation is connected with the Creator. Everything which is caused corresponds to the higher causative thing through which it is caused; and this caused thing may become in its turn a causative thing through which a lower thing is caused, which again corresponds to its cause. And finally the whole creation corresponds to, and expresses and represents, its Creator. Thus correspondence is universal and all-pervading.

Swedenborg's Doctrine of Uses

The ends of creation are those things that are produced by the Lord as a sun, from the earth, by means of the atmospheres; and these ends are called uses. They embrace everything in the vegetable and animal kingdoms and, in fact, the human race, and the angelic heaven arising from it. They are called uses, because they are the recipients of the Divine Love and the Divine Wisdom, and also because they look to God

the Creator from whom they are, and thereby conjoin him to His great work; and the result of such conjunction is that they subsist from Him just as they existed from Him.

There is no form of life that is not in any way connected with the doctrine of uses; for all things created by the Lord from highest to lowest, from first to last, are forms of uses; they were created "from use, in use and for use" (*Arcana Cœlestia*, No. 1194).

In *Divine Love and Wisdom*, Swedenborg heads the section beginning this doctrine as follows: "All uses, as ends of creation, are in forms, and they assume forms from substances and materials such as exist in earths." Then he deals with the subject in the following order: (1) In earths there is an effort to produce uses in forms. (2) In all forms of uses there is a kind of similitude of the creation of the universe. (3) In all forms of uses, there is a kind of similitude of man. (4) In all forms of uses there is a certain image of the Infinite and Eternal.

In the *True Christian Religion*, No. 67, we read: "God before creation was Love itself and Wisdom itself and these two in their effort to accomplish uses. For love and wisdom without use are merely the volatile things of reason, which fly away unless embodied in uses; and the two prior elements separated from the third are like birds that fly about a great ocean, which at length wearied by flying, fall down and are drowned. Evidently therefore, the universe was created by God for the existence of uses, wherefore it may be called a theatre of uses. And since man is the principal end of creation, it follows that all things were created for his sake, and therefore, that all things pertaining to order, both in general and in particular, were brought together and concentrated in him, in order that through him God might accomplish primary uses. Love and wisdom to without their third, which is 'use,' may be compared

the sun's heat and light, which unless they operated upon men, animals and plants, would be useless, but which became real by such influx and operation. There are three things which follow each other in order—end, cause and effect; and it is well known in the learned world that the end is nothing unless it regards the efficient cause; and that the end, together with the cause, are nothing, unless the effect follows. The end and the cause may indeed be abstractedly contemplated in the mind, but still this should be with a view to producing some effect, which the end purposes, and the cause promotes. The case is similar with love, wisdom and use; use is the end which love purposes, and through wisdom accomplishes; and when use results, then love and wisdom acquire a real existence and in this make for themselves a habitation and a seat where they be at rest as in their own home. It is the same with man in whom the love and wisdom of God abide when he performs uses; and for the sake of performing divine uses, he was created an image and likeness."

In relation to creation, the doctrine of uses provides the key that unlocks the mysteries of the great system of correspondences in nature. Further, the application of the doctrine of uses to all things in nature displays a correspondence with those things which are in man. Man is thus seen to be "in little all the sphere." Man is a microcosm or little universe. For a fuller explanation of all this *Divine Love and Wisdom* may be read.

Also, the doctrine of uses furnishes a natural explanation of Swedenborg's abstract doctrine of discrete degrees.

The doctrines of influx and correspondence already spoken of, likewise throw much light on this complex doctrine of discrete degrees. The doctrine of uses explains discrete degrees inasmuch as "all effects what-

ever are representative of the uses which are the causes; and the uses are representative of the ends which are their first principles." (*Arcana Cœlestia*, No. 1807.) "Every point in creation and in things created, is a use; yea it is in an ascending series from use in first things to use in those that are last; thus from use to use continually." (*Divine Love and Wisdom*, VIII.) Thus we follow the chain of uses from effects through causes to ends, link by link even to the first cause which is in the Lord, and we find use in evidence everywhere. According to the use, so is the degree lower or higher in the series.

The general order of this great sequence of uses is given in *Divine Love and Wisdom*, No. 327. The section is headed by the statement: "All things created by the Lord are uses; and they are uses in that order, degree and respect in which they are related to man and through him to the Lord, their origin. There are uses for the sustenance of the body, uses for perfecting the rational, and uses for receiving the spiritual from the Lord. These present uses in an ascending scale, which when recognised in their organic relation to each other, explains the sequence of causes and ends, even to the highest end which is in the Lord's love. For 'life' which is the divine Love is a form of use in its complex."

Elsewhere we have pointed out that all noxious things in both the animal and vegetable kingdoms as also in the mineral kingdoms have their origin other than from God. In this connection *Divine Love and Wisdom*, Nos. 337 and 338, may be read.

Swedenborg has an intensely practical and personal side to this doctrine of uses. He says that "uses are nothing but works for the neighbour, our country, the Church and the Lord's kingdom" (*Arcana Cœlestia*, No. 6073). "To do truths is to perform uses" (*Divine*

Love and Wisdom, No. 251). "Angelic life consists in uses" (*Arcana Cœlestia*, No. 454). "All knowledge must have use as an end" (*ibid.*, No. 1964). "It is use through which the Lord is principally worshipped" (*ibid.*, No. 7038).

Swedenborg gives a remarkable *résumé* of the doctrine of uses in *Conjugial Love* in the following words: "To live for others is to do uses. Uses are the bonds of society which are as many in number as there are good uses; and uses are infinite in number. (1) There are spiritual uses, which are of love to God and of love toward the neighbour; (2) There are moral and civil uses, which are of the love of the country and the state in which the man is, and of the companions and citizens with whom he is; (3) there are natural uses, which are of the love of the world and its necessaries; and (4) there are bodily uses, which are of the love of the preservation of self for the sake of the higher uses. All these uses have been inscribed on man and follow in order one after the other. They who are in the first uses, which are spiritual, are also in all the succeeding ones, and these are wise. But they who are not in the first uses, and yet are in the second and thence in the sequent ones, are not so wise, but only appear to be so by virtue of an external morality and civility. Those who are neither in the first nor second uses, but are in the third and the fourth, are not at all wise; for they are satans, loving only the world and themselves for the sake of the world. And they who are solely in the fourth uses are least wise of all, for they are devils, because they live for themselves alone, and if for others, it is only for the sake of themselves." (No. 18.)

CHAPTER IX

CREATION

PART IV., *Divine Love and Wisdom*, speaks about creation. The first statement therein made is: "The Lord from eternity—that is Jehovah—created the universe and all things therein from Himself and not from nothing." The second statement is: "The Lord from eternity—that is Jehovah—could not have created the universe and all things therein unless He were a Man." The third statement is: "The Lord from eternity—that is Jehovah—produced from Himself the sun of the spiritual world and from it created the universe and all things therein." The fourth statement is: "There are three things in the Lord which are the Lord, the Divine of Love, the Divine of Wisdom, and the Divine of Use. These three appear outside the sun of the spiritual world, the Divine of Love as heat, the Divine of Wisdom as light, and the Divine of Use as atmosphere, the latter being the containant." That there are atmospheres in the spiritual world as well as in the natural world was shown in Nos. 173–178, *Divine Love and Wisdom*; and there it was said that the atmospheres of the spiritual world are spiritual and those of the natural world, natural. The fifth statement is: "The atmospheres which are three in both the spiritual and natural worlds, in their ultimates end in substances and materials such as those in the world."

In No. 302, *Divine Love and Wisdom*, Swedenborg says: "And because the atmospheres decrease in their descent, it follows that they become continually more

compressed and inert, and at length so compressed and inert, that they are no longer atmospheres, but substances at rest, and in the natural world concrete substances which are called material."

How did God the Infinite produce the finite? The Infinite cannot produce Itself. If it did, the thing produced would also be infinite. The correct answer is that the Infinite produces the finite from Himself. The human mind cannot understand Creation unless that creation is origination from cause of that which did not before exist except in Cause. We conclude that all things we see have been created. Then the things caused must have come from God. The statement that He created from nothing is wrong. But what is the process by which God created? Let us consider human actions. In man spheres of mental and physical force emanate and produce actual changes, both physical and mental, in other persons and things. Let us observe our own thought descending into speech. There are three things, affection, thought and act. There can be no act, unless there be first affection or feeling in the form of wish or desire for the act. This affection prompts the thought and through thought it causes the act. Here it should be observed how thought descends into speech and the action embodies itself in external forms which still remain under the man's own control and care. It is the same with the Infinite. In God this is effected by the creation from the Divine Love and Wisdom of forms or organisms into which can flow the substance, force and life from the Divine, in which they remain in permanence and by which, through degrees of radiating force, all things are held in connection with the First, into which, however, the Divine Substance itself does not enter. In the same way, man in fact retains his nature and personality while producing forms of life infilled with his own feeling

and thought and activity; of which every work of art is an illustration. There is therefore no difficulty in conceiving the Divine Being as creating from Himself descending spheres of spiritual substance and force in which finite minds might have their origin and permanent existence. Nor is it, further, difficult to conceive the successive descent and radiations thence of the magnetic, etheric and aerial spheres, with their corresponding material forms.

The spiritual and material planes are produced by the recomposition of the elements constituting each sphere in order to the production of the next below.

Thomas Child in his *Root-Principles* says: "We can see how the magnetic elements could be made by recombination to produce the etheric sphere; as we see how the etheric by recombination of its elements, the electric or etheric forms of substance, issue forth in the guise of atomic particles or atoms, reconvertible into etheric forms. In the same way we can observe the varying forms of matter by recombination of atoms. We can divine the flowing into prepared physical conditions of those living and spiritual forms of force by which the lowest and successively higher creations of life in matter were produced. And we can perceive the formation of man, as of all other animals, from the single cell by the influx of the one spiritual living and ultimately physical force.

"Just as we observe these recompositions in regard to descending grades of substance into matter, so we may apprehend the converse modes of descent of force. The influx of force being according to the degree, and hence the nature of the substance, it takes its respective form on each plane, even from the Divine downwards by the withholding of those qualities constituting the plane immediately above that into which it is to fall. This would take place automatically (so to say)

since no plane of substance can possibly receive other form of force than that which is absolutely correspondent with itself. Thus we may rationally perceive how all forms of force are in the Divine and how the successive planes, both spiritual and material, are produced.

"In such conceptions of the nature and origin of force as the expression of the Divine Will and of the creation by it of successive spheres of descent from the Divine, through the spiritual into the material, we find nothing out of keeping with rationality and our modern knowledge. On the contrary we find the truest interpretation of ever increasing facts which will reveal itself in growing light as the interiors of the universe are disclosed."

Science and Religion

Seven leaders of modern science delivered their lecture on the above subject, in Browning Hall, Walworth, London, during Science Week, November 22nd to 29th, 1914, which was arranged by the Robert Browning Settlement. As the present-day scientific ideas on the subject are stated in those lectures, the following brief account of the "Impressions" contributed by the Warden to a South London newspaper, may be of use to our readers:

"The message of the week was worthy of its platform and audience. The speakers were all—as their eminence might at once suggest—men of strongly marked character and clearly distinguished individuality. Their collective witness was all the more impressive—Materialism had a very bad time of it in their hands. Haeckel was dismissed as 'hopelessly out of date and antiquated.' All known matter was shown to be resolved by up-to-date science into elec-

trons, and electrons into electricity or some other material! Agnosticism was a little more tenderly dealt with. Professor Silvanus Thompson claimed Huxley as essentially a religious man—therein following Lord Kelvin, another stout believer—and saw in his term Agnostic a reverent confession of our limited knowledge. Dr. Harker declared that the Agnostic who says he does not know, and glories in his ignorance, is blamed and not lionised; that attitude has quite gone out of fashion.

"Sir Oliver Lodge also scorned the leader in negations as merely advertising his own ignorance. Man was essentially a learner, pushing back ignorance bit by bit, not a dictator of impassable limits. As Dr. Harker said, the border-line between knowledge and what our predecessors would assuredly have called the Unknowable has practically disappeared. Faith was pronounced essential to scientific research—faith in the fundamental principles of the sciences, faith in the dicta and data of previous often unknown investigators. Without this faith in authority, it is boldly affirmed, the structure of science would fall to the ground. 'Thus,' proceeded Dr. Harker, 'the categorical negative which was formerly deemed to stamp a particular miracle as incredible, is nowadays insufficient, and the tendency is rather to lay the onus of adequate disproof on the unbeliever.' We have travelled far from the time when Matthew Arnold could write 'Miracles do not happen,' and apparently think he had proved the statement by putting it in italics.

"The term Science was, in the main, still limited to the systematised knowledge of sense-phenomena, but there was mostly an implicit widening of science to include organised knowledge of mental, moral, and spiritual phenomena. The border-line was often very nebulous. This was evident in the discussion of the

mutual relations of science and religion. Professor Thompson most carefully demarcated their respective provinces and showed they were mutually quite compatible. Professor Fleming pronounced them allies, or departments in one realm. Science by discovering order, stability, design and intelligibility in nature, showed a supreme intelligence: beauty suggested feeling; conscience added the attribute of moral will; there were strong indications of a Personal Intelligence and a presumption that He would reveal Himself. Here came in the religion of revelation. Professor Bottomley saw in religion the crowning-stone of science. The Infinite and Eternal Energy manifested Itself first as material force—physical and chemical; next as biotic energy, as in living organisms; then as psychic energy, as in the phenomena studied by psychology. There science stopped. But the fourth manifestation of the Infinite was in the form of spiritual energy—the spiritual energy which used the psychic and the vital and the material as each of them used the grades below them. This fourth stage of evolution was where religion appeared. Professor Woodhead, in his study of the 'origin of life,' seemed to buttress this classification by showing that 'spontaneous generation' of life from the non-living had not been proved; whence one might infer the need of the new influx of biotic energy spoken of by Professor Bottomley. Professor Hull contented himself with declaring there is no contradiction between Genesis and geology, or between Exodus and recent travel in the peninsula of Sinai. Sir Oliver Lodge seemed to suggest that both science and religion could investigate and ascertain spiritual reality—science by slow and guarded methods, it might be, by thirty or forty years' research, what was given to religion immediately and directly. Scientific investigation proved the survival of existence, and 'the main outline of that

which religion tells us, that saints and angels are with us, that the Master Himself is helping us, is literally true.'"

These lectures have been published in the form of a book called *Science and Religion, by Seven Men of Science*, by Messrs. J. Johnson, Holborn Hall, E.C., and our readers are referred to it for further details.

CHAPTER X

ADVAITA ACCORDING TO SAIVA SIDDHANTA AND SWEDENBORG

THE word Advaitam implies the existence of two things and does not negative the reality or the existence of one of the two. It simply postulates a relation between these two. The relation is one in which an identity is perceived, and a difference in substance is also felt. It is this relation which could not easily be postulated in words but which perhaps may be conceived and which is seen as two (Dwaitam) and at the same time as not two. It is this relation that is called *Advaitam* (a unity or identity in duality) and the philosophy which postulates such relation is called Advaita Philosophy; and being the highest truth also, it is called the Siddhanta (the true end).

According to the Siddhanta philosophy, the relation between God and Jagat (universe including the souls) is so close and so very minutely intimate that it is not possible to separate the one from the other. That is to say, that God is the only absolute Being and that all the rest are wholly dependent on Him. God is the life of the Jagat (universe), and were it not for this life, not a particle of this Jagat will be able to show itself. God is both in and out of the Jagat or as it were the life and body of the universe, and any form the Jagat assumes or any movement that is observed in it is all in God. However close and intimate the connection between God and Jagat may be, however dependent the latter may be on the former

—still they are distinct entities and can never be called one and the same *Ekam* (one).

The *advaita* relation is particularly applicable to the intimate union of God and soul. God and souls are not two independent factors, but factors closely united to each other, the one being wholly dependent upon the other, so much so, that the existence of the souls cannot be predicated separately. The gist of Siddhanta philosophy is that the soul does not exist apart from God, but that it is fully dependent upon God and that the dependence is so full and complete that if you take away God, there would be no souls. This dependence cannot be taken to mean that God and souls are but one and the same.

The *advaita* relation is, in *Sivajnanabotham*, compared to soul and body. Surely without soul there cannot be any action of the body and in the living state it is not possible to separate the one from the other, yet they are distinct. The second illustration says that if the primary sound A is not, other letters will not sound. Vowels can be sounded by themselves, but consonants cannot be sounded except by the aid of vowels. With out the vowel, no consonant sound can be brought into existence. The latter is as if it was not. Yet the vowel is not the consonant nor is the consonant the vowel.

Sivajnanabotham, Sutra VIII. 3 (a), says:

"The soul who, reflecting that the knowledge derived from the senses is only material, *like the colours reflected in a mirror*, and that these colour-like sensations are different from itself, and after perceiving next false knowledge as false, understands the truth, will become one with God, who is different from itself." In this stanza attention is drawn to the fact that the soul is compared to a mirror by St. Maikanda. Swedenborg also, in No. 58, *Divine Love and Wisdom*, does the same. He there says: "For the universe is not God,

but from God, and as it is from God, His image is in it, as a man's image in a mirror, in which, indeed, the man appears but still there is nothing of the man in it." The simile of soul and body, is also employed by Swedenborg.

Sivajnana Yogigal thus explains how one becomes two by Tadanmya relation: "The one sun who reveals himself also reveals objects, is called 'light' when he reveals objects and he is called 'sun' when he reveals himself by Tadanmya relation. In the same manner, the One Siva who is Wisdom Itself in His independent existence, and who in relation to objects makes them known, is called "Sakti" in relation to other things and "Sivam" in his independent existence. This establishes His Tadanmya Sakti. This Sakti is of different kinds on account of the difference in actions. Sivam united with these Saktis also bear different names."

The philosophy of Swedenborg is also *advaita*. Swedenborg gives the name *distincte unum* where Saiva Siddhanta uses *advaita*. The words *distincte unum* mean one and yet distinct.

In *Divine Love and Wisdom*, No. 14, Swedenborg says: "Being and Manifestation in God-Man are distinctly one. Where Being is, there Manifestation is; there cannot be one without the other. For Being is known by Manifestation and not apart from it. Reason perceives this when it considers whether there is Being that does not manifest itself; and whether there is Manifestation except from Being. And as the one is possible with the other, and not without it, it follows that they are one, but distinctly one. They are distinctly one like love and wisdom; love also is Being and wisdom is Manifestation; for there is no love except in wisdom, nor any wisdom except from love; therefore when love is wisdom, then it becomes manifest. These two form such a unity that they can be distin-

guished indeed in thought, but not in act, and because they can be distinguished in thought and not in act, it is therefore said that they are distinctly one. Being and Manifestation in God-Man are also distinctly one, like soul and body; for soul is not possible without its body, nor body apart from its soul. The Divine Soul of God-Man is what is meant by the Divine as Being; and the Divine Body, by the Divine as Manifestation. To suppose that the soul can exist apart from the body, and possess thought and wisdom, is fallacious, for the soul of every man after it has cast off the material coverings which it had in the world, is a spiritual body."

In *Divine Love and Wisdom*, No. 15: "Being is not Being unless it becomes manifest, because, prior to this, it is not in a form, and unless it is in a form it has no quality; and what has no quality is nothing. That which is manifest from Being makes one with Being from the fact that it is from Being; there is consequently a reciprocal union, and the one is in everything of the other as in itself."

The above expresses the *advaita* relation according to Swedenborg.

From what we have said in some of the previous chapters, we have been led on to the conception of a personal God who is Love, Wisdom and Energy, and the only true cause of all spheres of substance from consciousness and its mind, through organisms and their life, down to crude materiality.

The grand essentials of form which thus strike home upon rational thought are three-fold, but the substance is one. Those three-fold forms of substance are the Divine, the Spiritual and the Material; in other words Divine Form, Soul or Life Form, and Material Form. But these, while three in form, are one in substance—three forms of the same substance. In this rational monism of Swedenborg, a place is found alike for

God and man and matter. The next step is to ascertain whether and how we have three forms of substance, in the divine, the spiritual, and the physical, so that we may understand that unity is as real as the forms are diverse.

Materialism starts with the idea of matter being the only substance, but it is wrong. In truth, it is only a form of substance and the lowest form. Soul or mind is immaterial substance. The two are not two substances. They are one substance but two forms of substance of which one is material and the other spiritual. They are intimately related, so intimately as to be essentially one,—the material being for the material world what the spiritual is for the spiritual world—and correspond in every detail and particular, so as indeed to be spiritual cause and physical effect, like thought and speech. Any affinity of such order, through correspondence, between the spiritual and physical, means and is oneness of fact, whatever the difference of form may be.

The next step is to consider the relation between God and the spiritual and physical forms. A study of the section, "The Lord from eternity—that is Jehovah—produced from Himself the sun of the spiritual world and from it created the universe and all things therein," from Nos. 290–295, *Divine Love and Wisdom*, throws much light on the problem. The Lord could and does send forth from Himself an efflux of energy, which being from Himself is not Himself though a form of Him. Of such action there is abundant illustration in nature. The sun, for instance, sends forth a continual efflux of spheres, magnetic and etheric, containing heat, light and energy, which are *from* the sun, are therefore forms of the sun's substance, yet are not the sun itself. Spheres of mind and of body emanate from man and create round each individual a circumference of mental and

physical effluxes, affecting agreeably or otherwise all those who come into relation with him, producing new and sometimes startling results, making either for disease or health. Such spheres, whether from sun or men or animals, vegetables, or minerals, are from the Being sending them forth, whether unconsciously or voluntarily, but not of it—separate, yet connected; are neither its life nor its substance, but forms of both. All secondary actions are but repetitions of the action of the cause, seeing that they are the cause acting through secondary forms.

All spheres, spiritual or physical, are produced by efflux from God—a form of Himself—while yet not Himself. These spheres being from the Divine are not the Divine, nevertheless voluntary forms from Him. It must here be noted that the secondary forms cannot create.

The next question to decide is: "By what process do these spheres emanating from the Divine produce the spiritual and material?"

Swedenborg answers this in Nos. 296–306 in *Divine Love and Wisdom*, but Thomas Child briefly explains it as follows in his *Root-Principles*:

"We have already shown that the Divine is revealed in man in the trine of Love, Wisdom, and Use or Energy. Forasmuch as spheres emanate from the Divine, we have in this trine, the key to the formation of the spiritual and physical worlds of spheres in their order, and they flow forth therefore as spheres of love, wisdom and use, respectively, these being the essentials of the Divine Nature.

"But as the forms to be produced are both spiritual and physical, the spheres thus flowing forth constitute three of each in downward succession—three spiritual and three material, each the embodiment in their order of the essentials of the Divine; the three spiritual being the degrees of love, wisdom and use directly, and the

three physical being the ultimated representatives of these in the matter of the magnetic, etheric and aerial or material spheres. As the Divine produced first the spiritual, it produces in turn the material.

"Tracing the process downwards we observe, first, that the three spiritual and three physical spheres correspond—the three spiritual spheres of love, wisdom, and use to the three material spheres, magnetic, etheric, and atmospheric. Thus we see that proximately the three spiritual degrees acting together are the cause of the three material in the order of descent. Thus the substance of the spiritual degrees is in the spiritual world what the substance of the physical degrees is in the physical world—the same thing in spiritual and material form respectively, because the means of transmitting forms of substance from the Divine Life.

"The relation of the two may be illustrated as to their correspondence by thought and speech. Thought is to speech as the spiritual to the physical. They are quite unlike as are all spiritual and physical things; but they are nevertheless essentially *the same thing* in two-fold corresponding forms; the spiritual, the thought, realises itself in the material, the speech, as do all spiritual things in their natural corresponding forms. What is their relation? That of correspondence. That is to say, what thought and all spiritual things or forms of spiritual substance are in the spiritual world, speech and all other material forms are in the material world. They are the same thing in differing two-fold forms, since the spiritual, like thought, is the cause of the transmission into the natural, and speech, like other material forms, the corresponding fact in the natural world to thought and all else in the spiritual. The speech is not the thought, and the natural is not the spiritual, but they are the material representatives of the spiritual in the material world.

"Of course, as in thought and speech, there is a natural process by which the spiritual is produced as the physical. But the physical process does not touch the fact either of the difference or of the correspondence between these spiritual and physical forms of the same substance on descending planes. They stand, whatever the process. The spiritual degrees act together to the production of the material, in and through their lowest—that of use or energy.

"But the process of production may be best exhibited in considering the physical degrees — the magnetic, etheric, and aerial. How are these formed? In their order as in nature, through each other, from the spiritual acting as one, even as the three degrees of feeling, thought and energy in the spiritual act together to produce speech or action by the body in the material world. It is strictly a case of cause and effect, and hence of correspondence.

"Limiting our thought, however, to the formation of the physical spheres or degrees from each other, it is manifest that as each proceeds in its radiation from centre to circumference a diminution of force is shown, a slower radiation, a greater compression and consequently an inertness preparing the way for a new condition of things, viz. a recomposition, or recombination of parts or particles, and thence to the production of a lower form of substance. Thus the magnetic sphere would become compressed, condensed and relatively inert, and by recomposition in that compressed state, form the etheric sphere. The latter again, by the same process, would become so compressed in ultimates as no longer to be a sphere, but a substance at rest, becoming inert and fixed as the matters of the earths, first exhibited in atmospheric form.

. . . .

"But life requires organisms, and the two are always

found together. For life is influx. It is influx from the Creative Power into these spheres thus produced, and down through all even to the lowest; in order that by formations of matter in the physical (where alone life can begin), organisms may be created into which influx from the Creative Life can flow according to the organic form and its consequent degree of reception.

"Hence this is no doctrine of Pantheism. These spheres, while from the Cause, are not the Cause. They are but forms of its Substance; and no forms of substance created in them are the cause, though formed from its Substance. Nor is the Life inflowing into these permanent spheres the Divine Life Itself, but merely Force or Energy derived therefrom, corresponding to the organism formed for its reception.

"Thus the three-fold degrees of the substance of the universe are three forms of the One Primal Substance and declare a doctrine of rational monism. The spiritual and physical are but forms of substance emanating from the Divine, and standing in permanent and living connection with it."

This is the substance of the *advaita* doctrine of Swedenborg, which is similar to that of Saiva Siddhanta.

CHAPTER XI

THE NATURE OF THE JIVA (SOUL)

The proof for the existence of soul has been summarised by St. Meikanda in Sutra III., *Sivajnanabotham*, as follows:

"As there is a subject that denies the existence of souls; as there is a subject which claims the body as its own; as there is a subject that knows through the five senses; as there is a subject that knows in the state of dreams; as in the state of sleep, although Pranavaya (vital air) is at work, the body is inactive and there is no experience of pleasure or pain; as there is a subject that receives enlightenment when instructed; as the various constituents of our body only contribute towards the illumination of our intellect; it has to be concluded that there is a soul in our body, quite independent of our physical embodiment."

Swedenborg in his *Heaven and Hell*, Nos. 432 and 433, says: "Every one who rightly considers the subject may know that the body does not think, because it is material; but that the soul thinks because it is spiritual. The soul of man, on the immortality of which so many have written, is his spirit, for this is in all respects immortal. It is the spirit which thinks in the body, for it is spiritual, and the spiritual receives what is spiritual and lives spiritually, that is, exercises thought and will. All the rational life, therefore, which appears in the body, belongs to the spirit, and nothing of it to the body; for the body, as was said above, is material, and the material substance of the body is added and

almost, as it were, adjoined to the spirit, in order that the spirit of man may live and perform uses in the natural world, all things of which are material and in themselves void of life. Now since it is the spiritual body that lives and not the material, it can be seen that whatever lives in man is his spirit, and that the body merely serves it as an instrument subserves a moving, living force. It is said indeed, of an instrument, that it cuts, moves, or strikes, but to believe that these are acts of the instrument and not of him who acts, moves, or strikes by it, is a fallacy.

"Since everything which lives in the body, and acts and feels by virtue of that life, belongs exclusively to the spirit and not to the body, it follows that the spirit is the real man; or, what is the same thing, that man, viewed in himself, is a spirit having the same form; for whatever lives and feels in man belongs to his spirit, and everything in man, from his head to the sole of his foot, lives and feels. Hence it is that when the body is separated from its spirit, which is called dying, the man remains a man and still lives."

The next statement that the soul is united to a body is made in answer to those who would assert that the body itself is the soul and that there is no soul other than the body. The fact is, though the soul may be in conjunction and correlation with the body, yet it asserts its own independence when it speaks of "my body," "my eye," etc.

The second argument to Sutra III., *Sivajnanabotham*, deals with this point. The body is only property of the soul. It undergoes changes in weight and is reconstituted, once in every seven years at the longest. These particles of matter in constant change cannot be the soul.

Another asserts that the five senses form the soul. To him the answer is made that the soul is possessed

of more powers than those exercised by the *Jnanendryas*: *Siddhiar*, Sutra III. 3, says: "If the senses constitute the real soul, then why do not they perceive in sleep? Then the senses perceive one after another and each one a different sensation. You say this is their nature. But it is a defect that one sense does not perceive another sensation. What cognises each sense and sensation and all together must be different from all these, and it is the soul. The five senses have no such cognition." The third argument to Sutra III., *Sivajnanabotham*, also speaks of this.

Knowledge of all kinds and of all things implies, as its first requisite, consciousness, and consciousness implies being. Our simple self-consciousness is proof of our belonging to the wide realm of being. In consciousness we know that we not only are, but are something. Without this consciousness that we are, we should not be conscious of anything else or could not obtain knowledge of other things; therefore we know that this first knowledge we do not divine through the senses; the soul is not a material object; it is something to which material objects appeal through the gates of the senses.

But on further inquiry into this thing that we are, we find that we are more than mere consciousness of being; the very fact that we make inquiries as to what we are, shows that we are a thinking consciousness, or a self that thinks, and this thinking can even make itself and its own processes of thought subjects of its thinking; it can analyse, it can reason, it can form conclusions; thus it can have for its object of knowledge certain things, certain ideas and realities, which are material or subject to the laws of matter.

Besides thinking, the soul has other activities belonging to it. Our thoughts spring from activity behind them, and that is the activity of will. We think for

the purpose of giving form and expression and effect to the things of our will. And the will as the abode of all our affections, desires, motives and purposes, is clearly the inmost substance of our being, or that immediate receptacle of life itself, which gives us conscious being. Will forms itself in the intellect, as the affection forms itself in the thought, so that we may call the substance of man, his will and his form, intellect. Therefore will and intellect make up man.

To complete our survey of man himself, this soul is what we immediately know as our entire being. In addition to a substance of will or motive power and a form of intellect and reason, we have the faculty of work or of performing uses. We can not only *will* and *think*, but we can *do*. This *doing* involves a world outside of us and a means of our working in such a world. Both will and intellect exist to put forth works of use. For this purpose the soul is clothed with a body consisting inwardly of spiritual forms and substance, and externally this body consists of a perfect physical counterpart to the spiritual body; by which impressions may come in from the outer world of matter and also by which the intentions of the will, as thought out in the intellect, may proceed into actual effect in works of use.

Hence we see that the soul possesses greater powers than the senses.

It is the spiritual body that knows what takes place in a dream. In the waking state the spiritual body is not confused as to what took place in dream. It is wrong to say that the spiritual body that dreamt is the very thing that understands the dream in a waking state, for if the spiritual body is to know it in the waking condition there will be no confusion. As there is confusion in remembering the dream, it must be understood that it is the soul and not the spiritual body that remembers it. The spiritual body is always in one

state, but the soul operates with different tatvas in the various states. That is the reason for the confusion as to what is known in sleep. Therefore it is established that the soul is different from the spiritual body.

We always have a spiritual body. While we live in this world, this spiritual body is clothed with a material body. It fills the material body and animates it. The material body lives only because the spiritual fills and animates every part of it. At death, the spiritual body is withdrawn from the material body. That is, it is separated from the material body.

Regarding the spiritual body, Swedenborg says as follows in Nos. 434 and 635, *Heaven and Hell*:

"Man cannot think and will unless there be an organism which is substance, from which and in which he thinks and wills: whatever is supposed to exist without a substantial subject is nothing. This may be known from the fact that man cannot see without an organ which is the subject of his sight, nor hear without an organ which is the subject of his hearing; sight and hearing without these organs are nothing, nor do they exist. The same is true of thought which is internal sight, and of perception which is internal hearing; unless they existed in and issued from substances which are organic forms and are the bases of those faculties, they would not exist at all.

"From this it is evident that man's spirit, as well as his body, is in a form, and that it is in the human form, and that it has organs of sense and senses, as well when it is separated from the body as when it was in it; and that all the life of the eye, and all the life of the ear, in a word all the sensitive life which man enjoys, belongs not to his body, but to his spirit, which dwells in those organs and in their minutest particulars. Thus spirits see, hear and feel as well as men, not however in the natural world, but in the

spiritual, after separation from the body. The natural sensation which the spirit had when he was in the body, came to him by means of the material part which was adjoined to him; but even then he had spiritual sensation also, in the exercise of his thought and will.

"These things are said, to convince the rational man that man, viewed in himself, is a spirit, and that the corporeal frame, adjoined to the spirit to enable it to perform its functions in the natural and material world, is not the man, but only an instrument for the use of his spirit."

In the spiritual body, the intelligence is working in a finer matter. The finer the matter, the more rapid the vibrations. Scientists are now able to measure the rate of the nervous wave in the physical organisation. They have found out the fraction of a second which it takes for a wave or vibration in nervous matter to occur, so that they are able to tell us exactly just how long it takes for such a wave of nervous motion to travel, and that means how many such waves can occur in any given track of nerve within a second of time. They can tell us how many such vibrations can be received in a second. Let us suppose a hundred of these impressions can take place in a second. We go to sleep and dream and within one second of physical time we may have thoughts experienced by the intelligence at the comparative rate of four or five thousand or more in a second. We may live in a dream-consciousness through a year and every event may be there. We may experience joys and troubles. When awake we may find that all this work took place in one second of physical time, and yet we have passed through a state of consciousness that the nervous system would demand a year to establish. All this is possible because in a spiritual body, the intelligence is working in a finer matter.

There is one characteristic definition of the soul, which is brought out in the Siddhanta alone, and in no other school. It is the *soul's power of becoming one with the thing it dwells in for the time being* (body and God), and erasing thereby its own existence and individuality, the moment after its union with the other, and *its defect or inability to exist independent of either the body or God* as a foothold or rest. This is stated in *Siddhiar S.*, Sutra IV. 20, which runs as follows: "It is formless (Arupa) and all-pervasive (Vibhu) but unlike that of achit or matter. Its *Vyapaka* consists in becoming one with the thing it dwells in for the time being (body or God). Its eternal intelligence and power is eternally concealed by the Pasa (bondage) Anavamala, and hence called *Pasu.*"

Owing to this peculiar nature of the soul, of becoming one with the thing that it dwells in, people by mistake deny the existence of the soul or identify it with various organs and senses and God. By a correct understanding of this true nature of the soul, all our difficulties vanish.

Mr. J. M. Nallaswami Pillay writing on this characteristic of the soul says: "This power or characteristic of the soul is brought out in the analogy of crystal or mirror, and the defect of soul is brought out by comparing it to the *Agni* or fire which cannot become manifest except when it is attached to a piece of firewood or wick. When once we understand this particular nature of the soul, how easy it is for one to explain and illustrate the *Tatvamasi* and other mantras, which have to be taught to the disciple for practising soul elevation. Of all the mass of Western theologians, it is only the late Professor Drummond who has noticed this nature of man and has illustrated it by our analogy of crystal or mirror, and deduced the principles on which man's salvation or sanctification is built. He bases his address called 'Changed Life' on the text of St. Paul:—

'We all, with unveiled face, *reflecting as a mirror* the glory of the Lord, are transformed into the same image from glory to glory even as from the Lord, the spirit' (2 Cor. iii. 18). The mirror in union with a coloured picture becomes the picture and is lost to view. This is its *bhanda* condition. The mirror when exposed to the glorious light of the sun is also lost in the light. This is its *moksha* condition. Man by associating himself more and more with bodily appetites and senses is degraded, thereby losing all sense of his own identity. But the soul after distinguishing itself from the dirt and getting freed of it brings itself more and more into line with the effulgent light of the Lord, then the same light covers it fully and completely.

"These two principles, the law of reflection and the law of assimilation or identity, in fact underlie our mantra and tantra, our Upasana or Sadana, Yoga, and Basana, and our books instance the case of the snake-charmer chanting the Garuda mantra in illustration of these principles. Darwin has shown how this principle works out in biology. Persons always associated with pigs get piggy faces, and with horses, horsey faces; a man and his wife as they progress through life in loving union get their features assimilated to each other. It has also been found that a child takes more often after its nurse than its mother. Hence it is by this power of becoming one with whatever it is united to that man degrades himself to the very depths of the brute, and it is by this very power he can raise himself to the image of God."

CHAPTER XII

MAN ACCORDING TO SWEDENBORG[1]

In *Divine Love and Wisdom*, No. 360, Swedenborg says: "Now because the Lord is Divine Love and Divine Wisdom, and these two essentially are Himself, therefore in order that He might dwell in man and impart life to him it was necessary for Him to create and form in man receptacles and dwellings for Himself, the one for love and the other for wisdom. The will and the understanding are these receptacles and dwellings with man; the will is the receptacle and dwelling of love, and the understanding the receptacle and dwelling of wisdom. These two are the Lord's with man, and that all a man's life comes from these two, will be seen in what follows."

This statement of Swedenborg is also confirmed by Saiva Siddhanta; that the soul possesses the three, will, intelligence and power, can be learnt from *Sivajnana Siddhiar Supaksha*, Sutras I. 64, II. 81, IV. 6, etc.

That every man has these three powers has been proved in the previous article.

In No. 363, *Divine Love and Wisdom*, Swedenborg begins a section thus:

"Love and wisdom, and therefore the will and the understanding, constitute the very life of man." He says: "Scarcely anyone knows what life is. When a man thinks about life, it appears to him to be something of a volatile nature to which no idea is attached. This is the result of its not being known that God

[1] This chapter is important and contains the New Light.

alone is life, and that His life is Divine Love and Divine Wisdom! It is therefore plain that life with man is nothing else but this, and that life is in him in the measure of his receptivity. We know that heat and light proceed from the sun, and that all things in the universe are recipients, and that things become warm and bright in proportion to their reception. So also heat and light emanate from the sun where the Lord is, and the heat is love and the light is wisdom. Life is therefore from these two things which proceed from the Lord as a sun. That love and wisdom from the Lord constitutes life, is evident from this, that man becomes torpid as love recedes from him, and stupid as wisdom recedes from him, and if they left him altogether, he would cease to exist.

"There are several kinds of love that are called by other names because they are derivations; such as affections, desires, appetites and their pleasures and delights. There are also several kinds of wisdom, such as perception, reflection, recollection, thought, looking to an end; and there are several operations common to both love and wisdom, such as consent, decision, and determination to action, in addition to others. These all in fact belong to both, but they are from the predominating element. From these two, sensation is ultimately derived, — sight hearing, smell, taste and touch with their delights and pleasures. It is an appearance that the eye sees; the understanding sees by means of the eye, the understanding is therefore said to see. It is an appearance that the ear hears; the understanding hears by means of the ear; the term 'to hear,' therefore, is used in reference to attention and listening, these being acts of the understanding. It is an appearance that the nostrils smell, and that the tongue tastes; it is the understanding that smells and also tastes, by virtue of its perceptions; and

therefore also the terms smelling and tasting are used in reference to perception. And so in other cases. The sources of all these are love and wisdom; from which it is evident that these two constitute the life of man."

In No. 364, he says: "Everyone sees that the understanding is the receptacle of wisdom, but few that the will is the receptacle of love. The reason of this is that the will does nothing of itself, but acts by means of the understanding; and that when the love of the will passes over into the wisdom of the understanding, it at first goes out into affection, and so passes on; and affection is not perceived except by a certain pleasure in thinking, speaking and acting; to which attention is not paid. Still it is evident that this is from the love, because everyone wills what he loves, and does not will what he does not love."

He goes on to prove that the life of man has its beginnings in the brain, and its ultimation in the body, and that the life is such in the whole and in every part as it is in its beginnings. Fourthly he proves that by means of these beginnings the life is in the whole from every part and in every part from the whole. He concludes by proving that the wisdom, and therefore the man, is such as the love is. These statements are also supported by Saiva Siddhanta.

The next grand statement Swedenborg makes is this: "There is a correspondence of the will with the heart and of the understanding with the lungs."

This he proves by means of seven statements of which the first is: "All things of the mind have reference to the will and the understanding, all those of the body to the heart and the lungs."

In connection with this he says in No. 373, *Divine Love and Wisdom*: "Since the will and understanding are the receptacles of love and wisdom, therefore the

two are organic forms, or forms organised from the purest substances; this must be the case for them to be receptacles. It is no objection to this point that their organisation is not clear to the eye; for it cannot be seen by the eye even when aided by the microscope. There are very small insects also, that cannot be seen by the unassisted eye, yet they have sensory and motor organs, for they feel and walk and fly. . . . Now since these tiny insects are invisible, and still more so their viscera; and as it is not denied that they are organised in every part, how then can it be said that the two receptacles of love and wisdom, the will and the understanding, are not organic forms? How could love and wisdom, which are life from the Lord, act on that which is not a subject, or on something that does not exist substantially? How else could thought inhere and how could anyone speak from thought inherent in nothing? Is not the brain where thought remains, complete and fully organised? The organic forms therein are visible even to the naked eye, and the receptacles of the will and understanding are evident in their beginnings in the cortical substance, where the little gland-like bodies are seen; respecting which see No. 366. Let not the notion of vacuum enter into your thought in regard to these things. A vacuum is nothing, and in nothing nothing can happen, and from nothing nothing can exist. Respecting the notion of vacuum see above (No. 82)."

The second statement is: "There is a correspondence of the will and understanding with the heart and lungs and therefore a correspondence of all things belonging to the mind with all those belonging to the body."

The following is the substance of No. 374, *Divine Love and Wisdom*. There is a correspondence of spiritual things with natural and through this a conjunction between these two orders. Affection and thought which

are spiritual cause man to act and speak. The body does not think and will, but thought falls into speech and will into action. Affection is spiritual and the changes of the face natural. Hence there is a correspondence of everything of the mind with everything of the body. "Because all things of the mind have reference to action and thought, or, what is the same thing, to the will and the understanding, and all things of the body to the heart and the lungs, it might have been seen that there is correspondence of the will with the heart and of the understanding with the lungs."

The third statement is that *the will corresponds to the heart.* No. 378, *Divine Love and Wisdom*, begins the discussion of this point. All the affections of the love induce changes in the repeated motions of the heart, as shown by the pulse of the arteries, which act synchronously with the heart. The changes and repeated motions it undergoes according to the affection of love are innumerable. Those felt by the finger are few—the slow pulse, etc. The heart also beats differently in joy and sorrow, etc. Because the motions of the heart, its systole and diastole, change and vary in this manner according to the affections of each man's love, therefore many of the ancients, and some of the moderns, have assigned the affections to the heart and placed their abode in it. Many phrases in common speech have arisen out of this. Thus we speak of a stout heart, etc. Also we speak of meek in heart, etc.

In No. 379, he speaks of the vital heat in man and in every living creature. Those who know of the correspondence of the love and its affections with the heart and its derivation know that love is the origin of vital heat.

"For love proceeds as heat from the spiritual sun where the Lord is, and also is felt as heat by the angels. This spiritual heat, which in its essence is love, is what

inflows by correspondence into the heart and its blood, and puts heat in it and at the same time makes it live. A man grows warm according to his love and torpid and cold according to its decrease. It is felt in the heat of the body and seen in the redness of the face, etc. Because love is the life of man, therefore the heart is the first and last thing of his life."

In No. 380, he says that the blood is red from the correspondence of the heart and the blood with love and its affections. Red in the spiritual world corresponds to love and white to wisdom. Red corresponds to love because it originates from the fire of the sun of that world, and white corresponds to wisdom because it originates from the light of that sun. And in consequence of the correspondence of love with the heart, the blood, indicating its origin, cannot but be red. The word "blood" is called the soul. (Gen. ix., Lev. xviii. 4, 14.)

In No. 381 he says that the heavens are divided into two kingdoms, the celestial and the spiritual. Love to the Lord reigns in the celestial kingdom, and wisdom from that love in the spiritual kingdom. The kingdom where love reigns is called the cardiac of heaven and the kingdom where wisdom reigns is called the pulmonic of heaven.

The fourth statement is that *the understanding corresponds to the lungs.*

In No. 382, Swedenborg says that as the will corresponds to the heart, so the understanding corresponds to the lungs. Everyone may notice in himself, both from his thought and speech, that the understanding corresponds to the lungs. (1) *From thought.* "It is not possible for anyone to think unless the pulmonary breathing synchronises with the thought; and therefore when a man thinks tacitly he breathes tacitly; he restrains or breathes freely, contracts or expands the lungs, according to thought (thus according to the

influx of affection from love), slowly, quickly, eagerly, gently, intently. And if he hold his breath entirely he cannot think, except in his spirit by its respiration, which is not manifestly perceived. (2) *From speech.* For not the least of a word goes forth from the mouth without the help of the lungs. The sound articulated into words arises entirely from the lungs through the trachea and epiglottis; so that according to the inflation of the former and the opening of the passage, speech increases in loudness and according to their contraction sinks into whispers; and if the passage be closed speech ceases and thought with it."

In No. 383, he says: "Since the understanding corresponds to the lungs, and therefore thought to the respiration of the lungs, so soul and spirit in the Bible signify the understanding." (Matt. xxii. 37.) Here, heart signifies love of the will, and soul and spirit, wisdom of the understanding. The word "spirit" derives its meaning from breathing or animation and therefore when a man dies it is said that he gave up the ghost. And hence, too, men believe that spirit is wind or something atmospheric, similar to the breath or halitus of the lungs; and that the soul is the same.

In No. 384, it is said that the cerebellum is especially for the will and the cerebrum is especially for the understanding. He then describes the different pairs of the body. The right of these relates to the good of truth and the left to the truth of good; or what is the same thing, the right relates to the good of love from which the truth of wisdom comes, and the left to the truth of wisdom from the good of love. And because the conjunction of good and truth is reciprocal, and that conjunction makes the two as it were one, therefore also those pairs in man act together and conjointly in functions, motions and feeling.

The fifth statement is: "*Many hidden things concerning*

the will and the understanding, and also concerning love and wisdom may be discovered by means of this correspondence."

In No. 385 he says: "Facts concerning the conjunction of the will with the understanding, and the reciprocal conjunction of the understanding with the will may also be known; also concerning the conjunction of love with wisdom, and the reciprocal conjunction of wisdom with love; concerning the derivation of love into affections, and their influx into the perceptions and thoughts, and at length, according to correspondence, into the actions and into the bodily senses. These and many other facts may be discovered and proved from the conjunction of the heart and the lungs, and from the inflow of the blood from the heart into the lungs and reciprocally from the lungs into the heart; and then through the arteries into all the members, organs and viscera of the body."

The sixth statement is: "*A man's mind is his spirit, and the spirit is a man, while the body is the external by means of which the mind or spirit feels and acts in its world.*"

By the mind is meant everything belonging to the will and the understanding; and these things are in their beginnings in the brain, and in their manifestations in the body; therefore they are everything in the man regarded as to their forms. And this being the case, the mind commands the body. It could not command unless the mind were in the body by its manifestations.

"The first weft of the human form, or the human form itself with everything belonging to it, arises from the beginnings continued from the brain through the nerves according to what was shown above. It is this form into which man comes after death, and which is then called a spirit and an angel, and which is a man in

all perfection, but a spiritual man. The material form acquired and superinduced in the world, is not a human form of itself, but by virtue of that spiritual form added and superinduced in order that a man may be able to perform uses in the natural world; and also that he may take with him from the purer substances of the world a certain fixed containant of spiritual things and thus continue and perpetuate life. It is a point of angelic wisdom, that the mind of man not only in general, but also in every particular, perpetually looks to the human form, because God is a Man."

The seventh statement is: "*The conjunction of man's spirit with the body is through the correspondence of his will and understanding with his heart and lungs, and disjunction by non-correspondence.*"

In No. 390, Swedenborg says that the spirit of man has a pulse and respiration just like the body, and that the pulse and respiration of the spirit in man flow into and cause the pulse and respiration of his body. "For the mind as stated is his spirit; when therefore the correspondence of these two motions ceases, a separation takes place which is death. Separation or death takes place when the body comes into such a state from disease or accident that it cannot act in unison with his spirit; for then the correspondence perishes and with the correspondence the conjunction. This does not follow on the cessation of the respiration; but when the pulse of the heart ceases. For while the heart moves, love with its vital heat remains and preserves life. This is evident in cases of swooning and suffocation, and also from the life of the embryo in the womb. In a word, the life of man's body depends on the correspondence of its pulse and respiration with the pulse and respiration of his spirit."

In No. 391, he says: "That the spirit has a pulse and respiration just like the body here, cannot be proved

except by spirits and angels themselves when one is permitted to speak with them. This permission has been granted to me. That the spirit of man respires in his body, I have been permitted to know from my own experience. On one occasion the angels were allowed to conduct my respiration, and to diminish at pleasure and at length to withhold it, until only the respiration of my spirit remained, which I then sensibly perceived. I had a similar experience when I was permitted to know the state of the dying, as may be seen in *Heaven and Hell* (No. 449). Sometimes also I have been reduced to the respiration of my spirit alone, which I have then sensibly perceived to be in accord with the common respiration of heaven. Many times also I have been in a similar state with the angels, and also have been raised up to them into heaven, and then I was in the spirit outside the body, and spoke with them, with respiration as in the world. From these and other living proofs it has been made clear to me that the spirit of man respires not only in the body but also after it has left the body; that the respiration of the spirit is so tacit that a man does not perceive it; and that it flows into the manifest respiration of the body almost as cause into effect, and as thought into the lungs and through the lungs into speech. From these things it is clear also that the conjunction of the spirit and body with man, is through the correspondence of the cardiac motion and the pulmonic motion of the two respectively."

In No. 392, he says that "these two motions, the cardiac and the pulmonic, exist and persist because the whole angelic heaven both in general and particular has these two life motions; and this is the case, because the Lord from the sun, where He is, and which is from Him, pours them in; for that sun actuates these two motions from the Lord. And because all things in

heaven and in the world have, from the Lord through the sun, such a connection from form, they are a complete whole from the primary to ultimates; and because the life of love and wisdom is from Him and all the forces of the universe are from life, it is plain that these two motions have no other origin. It follows that the variation of these is according to the reception of love and wisdom."

A section is then devoted to: "Everything that can be known about the will and the understanding or about love and wisdom, thus that can be known about the soul of man, may be known from the correspondence of the heart with the will and of the understanding with the lungs."

Commenting on this in No. 394, *Divine Love and Wisdom*, he says that he had been permitted to speak with the angels and to be enlightened on the subject by their wisdom. The result of this is that the following facts can be stated. He says: "The soul of man which lives after death is his spirit and it is a man in a perfect form. The will and the understanding possess this form; and the soul of them is love and wisdom from the Lord. These two are the things that constitute the life of man, which is from the Lord alone; and the Lord for the sake of His reception by man causes it to appear that life is as it were the man's own. But lest man should claim it for himself as his own, and so withdraw himself from the reception of the Lord, He has taught that everything pertaining to love which is called good, and everything pertaining to wisdom which is called truth, is from Him and that nothing of these is from man; and because these two are life, that all life that is life is from Him."

In Nos. 395–397, he says that "since the soul in its very essence is love and wisdom, and these two are from the Lord in man, therefore two receptacles have been

created in man which are also the dwellings of the Lord with man—the one for love and the other for wisdom. . . . But in order that a man may be able to become a receptacle and a dwelling-place it has been enacted for the very necessary purpose of the end, that the understanding of man should be capable of being raised above his own love into a certain light of wisdom in the love of which he is not, and by it may be able to see and be taught how to live in order also to come into that love and so enjoy happiness to eternity. Now, because man has abused the power of raising the understanding above his own love, he has therefore destroyed in himself that which might be a receptacle and abiding-place of the Lord—that is, of love and wisdom from the Lord. The will and understanding are two distinct things but have been formed to act as one and must act as one after death if not before."

In *Divine Love and Wisdom*, No. 398, Swedenborg says that "because love and wisdom, and therefore the will and the understanding, are what is called the soul, and as in the following pages it has to be shown how the soul acts upon the body, and is the cause of the operation of all things pertaining to it, and since this may be known from the correspondence of the heart with the will and of the lungs with the understanding, the points which follow have been discovered by that correspondence."

"The first is that *love or will is the very life of man.*

"This follows from the correspondence of the heart with the will. See above, Nos. 378–381. For as the heart acts in the body, so the will acts in the mind. And as everything in the body depends upon the heart for its existence and motion, so everything in the mind depends upon the will for existence and life. It is said, upon the will, but this means upon the love, because the will is the receptacle of love, and love is life itself,

and the love which is life itself is from the Lord alone. The reason why it may be known from the heart and its extension in the body by means of the arteries and veins, that the love or will is the life of man, is, that those things that correspond to each other act similarly with the distinction that the one is natural and the other spiritual. How the heart operates in the body is shown by anatomy."

The second statement is: "*The love or will strives continually after the human form, and all the things pertaining to the human form.*"

In No. 400, he says: "This is plain from the correspondence of the heart with the will. For it is well known that everything in the body is formed in the womb by means of fibres from the brains, and blood-vessels from the heart; and that the structure of all the organs and viscera results from these two. It is evident from this that all things in man exist from the life of the will which is love, by their beginnings from the brain by means of the fibres; and that everything in the body exists from the heart by means of the arteries and veins. For these reasons it is quite clear that the life which is the love and therefore the will continually strives after the human form. And because the human form consists of all those things that are in man, it follows that the love or will is in the continual effort and endeavour to form them. There is this effort and endeavour, because God is a Man and the Divine Love and the Divine Wisdom are His Life, from which everything of life proceeds. It is evident from these things that the love, and from the love, the will, and from the will, the heart, continually strive after the human form."

The third statement is: "*The love or will can do nothing through its human effort apart from marriage with the wisdom or understanding.*"

In No. 401 he speaks about this: "This also is evident from the correspondence of the heart with the will. The embryo man lives in the heart and not in the lungs. For at this time the blood does not flow in from the heart to the lungs to give him the power of respiration; but it flows through the *foramen ovale* into the left ventricle of the heart; wherefore the embryo cannot in any way move its body, but lies enswathed; nor can it feel, for the organs of the senses are closed. It is similar with the love or will, from which, however, the embryo lives, but in obscurity—that is without feeling and action. But as soon as the lungs are opened, which is the case after birth, it begins at once to feel and act and also to will and think. From these things it is evident that the love or will can do nothing through its human form apart from marriage with wisdom or understanding."

The fourth statement is: "*The love or will prepares a house or bridal chamber for the future wife, which is the wisdom or understanding.*"

No. 402 speaks about this. "There is a marriage of good and truth in every part of the universe; and this is the case because good pertains to love, and truth to wisdom, and these are in the Lord and from Him all things have been created. How this marriage exists in man may be seen clearly in the conjunction of the heart with the lungs; for the heart corresponds to love or good and the lungs to wisdom or truth. How the love or will betroths the wisdom or understanding and afterwards marries or enters into conjugial relation, as it were, with the wisdom, may be seen from that conjunction. Love betroths wisdom, for it prepares a house or bridal chamber for it. It marries wisdom since it conjoins to itself by means of affections, and then wisdom is enacted in that house.

"The heart first forms the lungs in the embryo and

the two are united after birth. This the heart does in its abode called the breast where their tent of marriage is, separated from the rest of the body by the diaphragm and by the covering called the pleura. It is similar with the will and the understanding."

The fifth statement is: "*The love or will also prepares all the things in its human form, that it may be able to act conjointly with the wisdom or understanding.*"

In No. 403 this subject is treated. He says: "The will is the whole man as to the very form, both the general and the particular, in all things; and the understanding is its partner as the lungs are of the heart. Beware of holding the idea of the will as something separate from the human form, for it is that very form. From this it may be seen, not only how the will prepares the bridal chamber for the understanding, but also how it prepares all things in its house, which is the whole body, to enable it to act conjointly with the understanding. This end it prepares by this means—that all things in the body are conjoined to the understanding as they are conjoined to the will; or all things in the body obey the understanding as they obey the will. All things in the whole body from the breast to the lowest part, are so bound together, that when the lungs rise and expand through respiration, every part is excited to action synchronously with the pulmonic movement. From these things it may be plainly seen, what the special conjunction is which is prepared by the will for the understanding with all parts of the human form. Only examine the connections well and survey them with an anatomical eye and afterwards follow out the connections, consider their co-operation with the breathing lungs and heart, and then instead of the lungs think of the understanding, and instead of the heart think of the will and you will see what is meant."

The sixth statement is: "*After the nuptials, the first conjunction is through the love of knowing, from which springs the affection for truth.*"

In No. 404, he says that "the state of man after birth, from the state of ignorance to the state of intelligence and from this to the state of wisdom, is meant here by nuptials. The first state is not meant here because there is then no thought from the understanding; but only an obscure affection on the part of the lower will. This state is initiatory to the nuptials. In the second state which is that of man in childhood, the desire of knowing exists, through this the child gradually acquires such things as pertain to the understanding. It is the love belonging to the will that brings this about."

The seventh statement is: "*The second conjunction is through the love to understand, from which springs the perception of truth.*"

"This will be clear to all who are willing to consider the subject from rational insight, which makes it clear that the affection for truth and the perception of truth, are two faculties of the understanding, which in some persons coincide, but not in others. They coincide with those who wish to see truth with the understanding which in some persons coincide but not in others. They coincide with those who wish to see truth with the understanding and not with those who only wish to know them. It is also clear that everyone is in the perception of truth, just so far as he is in the love of understanding. For take away the love of understanding truth, and there will be no perception of truth; but let there be love of understanding truth, and there will be perception of truth according to the degree of love for it. No man of sound reason is ever destitute of the perception of truth; so long as he has the love of understanding. Every man has the faculty of understanding truth called rationality, as was shown above."

The eighth statement: "*The third conjunction is through love of seeing the truth, from which springs thought.*"

He says: "The love of knowing truth is one thing, the love of understanding it is another, and the love of seeing it is a third; in other words affection for truth is one thing, perception of truth is another and thought is another. . . . From these things it is now evident that these three—the affection for truth, the perception of truth, and thought—follow in order from love, and that they exist only in the understanding. For when love enters the understanding, which happens when the conjunction is accomplished, it first produces the affection for truth, afterwards the desire to understand that which it knows, and at last the desire to see in the bodily thought that which it understands; for thought is nothing else but internal sight. The thought, indeed, belonging to the natural mind exists in the first place; but thought from the perception of truth, which is from the affection for truth, exists in the last place; this thought is that pertaining to wisdom, but the other is thought from the memory through the sight of the natural mind. All the operations of the love or will extrinsic to the understanding, have reference to the affections, pertaining to good, but not to those pertaining to truth."

In No. 405, he says: "That these follow in order in the understanding from the love of the will, can indeed be comprehended by the rational man, yet cannot be so clearly seen as to come to be a matter of belief. Now because by correspondence the love of the will acts in unison with the heart, and the wisdom of the understanding acts in unison with the lungs, as was shown above, therefore the positions in No. 404 concerning the affection for truth, the perception of truth, and thought, cannot be so clearly seen and proved in any

part as in the lungs and its structure; wherefore the lungs shall be described briefly." This description the reader will find in *Divine Love and Wisdom* itself.

The ninth statement is: "*Through these three conjunctions the love or will is in its sensitive and active life.*"

In No. 406 he says: "The love apart from the understanding, or the affection of the love apart from the thought of the understanding, can neither feel nor act in a body; because the love apart from the understanding is as it were blind, and affection apart from thought is as it were in darkness, for the understanding is the light by which the love sees. The wisdom or understanding, moreover, is from the light which proceeds from the Lord as a sun. Since, therefore, the love of the will apart from the light of the understanding does not see, and is blind, it follows that apart from the light of the understanding even the senses of the body would be obscure and confused, not only the sight and the hearing, but the other senses also. The same would be the case with the other senses, because all the perception of truth belongs to the love in the understanding, as shown above; and all the senses of the body derive their perception from the perception of the mind. It is the same with every act of the body. For action from love apart from understanding is like the action of a man in the night, for at such a time he is not sure of what he is doing. In such action therefore there could be nothing of understanding and wisdom, and the act could not be called a living act; action derives its essence from love and its distinctive nature from intelligence. Besides, all the power of good is through truth, wherefore good acts in truth, and thus through it, and good pertains to the love, and truth to the understanding. From these things it is evident that the love or will through these three conjunctions (*see* above, No. 404) is in its sensitive and

active life." In No. 407 Swedenborg gives a parallel in the working of the heart and lungs to the influx of love into the understanding.

The tenth statement is: "*The love or will introduces the wisdom or understanding into all the things of its house.*"

He says in No. 408: "The house of the love or will means here the whole man as to all things that belong to his mind; and because these correspond to all things in the body (as shown above), therefore this house also means the whole man as to everything belonging to his body—all the members, organs and viscera. That the lungs are introduced into all these things in a way similar to that of the admission of the understanding into all things of the mind, is evident from what was shown above—namely, that the love or will prepares a house or bridal chamber for the future wife, which is the wisdom or understanding (No. 402), and that the love or will prepares all the things in its human form—that is in its house—to enable it to act conjointly with the wisdom or understanding (No. 403). From the particulars given under these two heads, it is evident that all parts of the body are so connected by means of the ligaments attached to the ribs, vertebræ, sternum and diaphragm and the peritoneum which hangs on these supports, that when the lungs are respiring, all these are similarly impelled into alternate action. Also anatomy clearly shows that the alternate waves of respiration actually enter into the viscera to their very inmost recesses; for the ligaments above mentioned cleave to and cohere with the integuments of the viscera, and these enveloping integuments enter into their innermost parts by their extensions or prolongations as is the case also with arteries and veins by ramifications. Hence it is evident that the respiration of the lungs is in full conjunction with the heart in all parts of the body. And that the conjunction may be exact and

complete, even the heart itself is within the pulmonic motion; for it lies in the bosom of the lungs, and it cleaves to them by means of the auricles, and it rests upon the diaphragm, by virtue of which its arteries again participate in the pulmonic motion. Moreover, the stomach has a similar conjunction by the connective coherence of its œsophagus with the trachea. These anatomical facts are adduced in order that the nature of the conjunction of the love or will with the wisdom or understanding may be seen, also of the conjunction of both in consort with all things of the mind; for the anatomical conjunction is the simile of the mental."

The eleventh statement is: "*The love or will does nothing except in conjunction with the wisdom or understanding.*"

In No. 409 he says: "For as the love has neither sensitive nor active life apart from the understanding; and as the love introduces the understanding into all things of the mind, as shown above (Nos. 407 and 408), it follows that the love or will does nothing except in conjunction with the understanding. Acting from love without understanding is irrational. It is the understanding that shows what must be done, and how it shall be done; the love does not know this without the understanding. And therefore there is such a marriage between the love and understanding that although they are two, they still act as one. More may be seen above on the subject in No. 401."

The twelfth statement is: "*The love or will conjoins itself to the wisdom or understanding and causes the wisdom or understanding to be reciprocally conjoined.*"

In No. 410 he says: "That the love or will conjoins itself to the wisdom or understanding is plain from their correspondence with the heart and the lungs. . . . The main conclusion here is, that as the heart produces such things for the sake of various functions which it

is to accomplish in the body, so the receptacle called the will, produces similar effects for the sake of the various affections that constitute its form, which, as shown above, is the human form. Now because the primary and nearest affections of love are those of knowing and understanding, and that of seeing what it knows and understands, it follows that the love forms the understanding for these affections and that it comes actually into them when it begins to feel and act and when it begins to think. That the understanding contributes nothing to this result is evident from the parallelism of the heart and the lungs (respecting which see above).

"From these things it may be seen that the love or will conjoins itself to the wisdom or understanding, and that the wisdom or understanding does not conjoin itself to the love or will. And therefore it is also evident that the knowledge which the love acquires from the desire of knowing, and the perception of truth which it acquires from the desire of understanding, and the thought which it acquires from the desire of seeing that which it knows and understands, do not belong to the understanding but to the love. Thoughts, perceptions, and therefore knowledge enter by influx indeed from the spiritual world; still, they are not received by the understanding, but by the love according to its affections in the understanding. It appears as if the understanding receives them and not the love or will; but this is a mistake. It appears also as if the understanding conjoins itself to the love or will; but this is also a mistake; the love or will conjoins itself to the understanding and brings about a reciprocal conjunction. This reciprocal conjunction comes from the marriage of love with it; this brings about a reciprocal conjunction, as it were, from the life and therefore from the power of love.

"The case is similar with the marriage of good and truth; for good pertains to love and truth to understanding. . . .

"The love calls all those things that favour it, its goods, and all those its truths which as means lead to the goods; and because these are means, they are loved and finally belong to its affection and thus they become affections in form; wherefore truth is nothing else than the form of the affection which pertains to the love. All these forms to the love are beautiful and lovely, but the rest are ugly and unlovely. From these things it is again evident that the love conjoins itself to the understanding and not the converse; and that the reciprocal conjunction arises from the love. This is what is meant by the statement, that the love or will brings it about that the wisdom or understanding is reciprocally joined.

"My knowledge of the structure of the lungs has fully convinced me that the love through its affections conjoins itself to the understanding, and that the understanding does not conjoin itself to any affection of love, but that it is reciprocally conjoined by love, in order that love may have sensitive and active life. But it must be constantly borne in mind, that man has a two-fold respiration—one the respiration of the spirit, and the other that of the body; and that the respiration of the spirit depends on the fibres from the brain, and the respiration of the body on the blood-vessels from the heart; and from the vena cava and aorta. Moreover, it is evident that thought causes respiration, and also that the affection of the love is the cause of the thought; for thought without affection is like respiration without a heart, which is not possible. It is therefore plain that the affection of the love conjoins itself to the thought of the understanding, as said above, in a way similar to that in which the heart conjoins itself to the lungs."

CHAPTER XIII

GOD AND THE WORLD

THE first argument to Sutra VI., *Sivajnanabotham*, says: "Everything perceived by the human understanding is Asat, *i.e.* liable to obstruction."

Human understanding knows at one time and does not know at another time. It knows in one place and does not know in another place. It knows with the help of the tatvas. This limited knowledge subject to time and place is human understanding. Whereas Omniscience knows at all times and places. It is the same always. It is all-pervading.

The human understanding knows objects subject to time and place. Such objects are liable to destruction. What is known by limited knowledge is liable to destruction. Such kind of objects exist at one time and disappear at another time. What is perceived by Sivajnanam exists always. It is always the same. It is called by the name *Sat*. The object perceived by the human understanding is *Asat*.

Pathijnanam, divine perception, is derived by thought without thought, and so in this "experience" knowledge is not limited but all-pervading. The human understanding is limited.

It is only matter that could be perceived by human intelligence. Siva could not be perceived by human intelligence. He could be perceived only by Divine Wisdom.

To be known by the soul, God is not apart from the soul. As He is ever present in the understanding, the

soul cannot know Him. As He in fact makes the soul to see, the understanding cannot comprehend and point Him out to the soul. Just as the eye with which the soul sees and with which it is one cannot see the soul. Three reasons are given for the soul's not understanding God, viz.: (1) It is not apart from God; (2) He pervades the soul; (3) the soul cannot understand itself.

Respecting the Soul

The seventh sutra of *Sivajnanabotham* says: " In the presence of *Sat*, everything else (cosmos) *Asat* is non-apparent. Hence Sat cannot perceive Asat. As Asat does not exist, it cannot perceive Sat. That which perceives both, cannot be either of them. This is the soul called *Sat-Asat*."

The first argument states that Hara cannot experience Pasa. As in the presence of perfect and eternal Intelligence, the imperfect and acquired intelligence (falsehood) loses its light, it is therefore established that in the presence of Siva-Sat, Asat loses its light.

The Lord has nothing to know as object, as He is not separate from objects. Therefore He who is immanent in every object cannot know the object as separate even when He knows it. Just as darkness disappears in the presence of light, so the universe is not apparent in the presence of the Lord.

The second argument says that Pasa cannot know Hara. The reason is that although Pasa-jnanam appears to exist in the Indriyas which are Asat, yet on closer examination, it will be found that they are not intelligent.

Just as the ignorant man thinks that the mirage contains water but does not find it on going there, so the soul which has not obtained the grace of God will find Asat

to be Sat, but when it attains that grace, the Asat will be known to possess no intelligence.

The third argument states that that entity which knows both Sat and Asat is the soul. The reason given in the words of the author runs as follows: "That which perceives both Sat and Asat, that which understands when taught, and exists in either condition, is the soul which is Sat-Asat and is neither Sat nor Asat."

The truth about the soul is that although it appears to be like both, yet it does not appear as equivalent to either of them, and is not nonentity because it is neither of them. It is just like the fragrance in a flower which does not appear as the flower and is non-existent in it, but is merged in it.

Sat and Sat-Asat

We will here examine that famous stanza of Tirumular which when translated runs as follows:

> The tree was concealed in the mad elephant;
> The tree concealed the mad elephant:
> The Supreme was concealed in the world;
> In the Supreme was concealed the world.

The object before the seer is a toy elephant. The thing may be looked at from two different points of view. It can be viewed merely as wood and then we are solely engaged in looking at what kind of wood it is, its durability, etc., and while we are so engaged, the other view of it, whether it is like an elephant or any other animal, is altogether lost to view. And in the same manner when we are viewing the object as an elephant, all idea of the kind of tree, etc., is lost. This happens when the object before us is one and the same, and neither the toy elephant as toy elephant, nor the tree as tree can be said to be non-existent, nor, in either case, can be said to be unreal or a mere delusion.

We merely change our point of view, and we are ourselves under no delusion at either moment. The delusion is neither in the elephant nor in the tree or wood nor in ourselves. The object before us is so made that it possesses this double nature or aspect, so to say, and our own psychological structure is such that we can change from one to the other point. And each point of view has its own vantage-ground. A person going to a shop cannot afford to lose sight of either point; if he does he is sure to make a bad bargain. What would we think of this man, if he goes into the shop with the firm idea that with regard to the toy elephant he is going to buy, the wood is a mere name and delusion or the toy elephant is a mere name and delusion. When bargaining, however, after he had once tested the nature of the tree, etc., he need trouble himself no more about it, but he can proceed to examine the shape of the wood whether it is an elephant or any other animal.

Taking this analogy, Tirumular proceeds to point out the same relation between God, soul, and body or world. When the individual soul looks at the body or world and identifies himself with it, its pleasures, wealth and comforts, he forgets God and himself lies concealed in the world. In the same manner when he identifies himself with God, thinks of Him and loves Him and is in Him always, he forgets the world and its pleasures and he himself lies concealed in God. First a man must examine the nature of the world, its so-called pleasures and enjoyments, etc., and find out that they are unreal and that the more he is attached to the world, the more his faculties get clouded, and he is led more into sorrow and suffering. Then he must turn to God to free himself from such attachment and thus from sin and sorrow, and then develop in himself a higher spiritual nature and finally get himself conjoined to God. No doubt there will be considerable difficulty in turning to God in

the face of worldly temptations and pleasures. The nature of the soul is to become one with that to which it is united. It is completely buried in worldly pleasures and becomes one with the world. The life of such a soul is passed as *Asat* and it has no life of its own. Our object must be to give up self and the world and so identify ourselves with God who is *Sat*, that we may be conjoined to Him as one.

CHAPTER XIV

THE SPIRITUAL WORLD

THE existence of the spiritual world is admitted both by Saiva Siddhanta and Swedenborg. The Bible makes frequent allusions to that world. Apart from all scriptural testimony regarding it, let us discuss the question from a rational point of view. The question is: "*Is there, according to reason, a real world which is not material and visible here? and if so, of what nature is its substance?*"

Dr. Frank Sewall answers the question beautifully in his *Reason in Belief*, and we will here give a brief account of his arguments. In a previous article, the existence and reality of the spirit was established. Such a spiritual being must as truly have a world objective to himself to live in as must the material body. To man as a spirit, there must be a self and a not-self; a subject and an object; just as truly as to man's physical sense. What are we to conceive of as the substance of a spiritual world? It cannot be a material world, since, if material, it would be only an extension of this world. Then how are we to conceive of a substance that is not matter? The difficulty is, however, becoming less and less formidable even to physical science. The atom itself is rapidly becoming rather the symbol of an idea than anything tangible or measurable to sense. Science with its ether has taught us that that which is invisible and intangible to any organs we possess, may nevertheless be substantial. It is regarded as something universally diffused, as the vehicle of light and of

those subtle powers which are invisible and intangible and offer the nearest resemblance to the activities of those purely spiritual essences, thought and will.

Thus science recognises gradations in substances. From waves of ether to waves of thought, from forces of electricity to those of the human will, the step, although a distinct one, is nevertheless seemingly a short one, and so from the motion of the first element of the world to the emotion of the elements of mind and spirit, the inference would not be an unreasonable one, and no more would be our tracing the origin of matter and the notion of what is the veritable underlying substance of all, to the divine emotions, the love and wisdom of a divine and infinite mind.

A world, therefore, invisible to the natural eye may yet be a substantial world, and its substance may be something in no way capable of the dimensions of matter. This is a perfectly reasonable inference from those degrees of substance which science recognises. Compare the crystal cube, water, air and ether. If such be the gradations of substances cognisable even to physical science, who shall authorise us to make our final stand in ether and say there is no degree beyond?

The spiritual world must be objective to the seeing subject. It must be a world seen and felt by the spirits that inhabit it, and so it must become a visible substance and a visible world! There is adapted to the spiritual world a spiritual body with sensuous organs adapted to the substance and laws of that world. We find something analogous to these grades of sensuous perceptions even among animals, especially among the birds and insects, to whose eyesight and hearing things are perceptible which are entirely beyond our power to see and hear.

"Thus, from the gradations in nature, we may reasonably infer the further gradation of being in spiritual

substances constituting an objective world, visible and tangible to the refined or more completely developed senses of the spiritual body. Analogous to the ether-waves of the natural world, the bearers of light, are the thought-waves of spirit, the bearers of truth; analogous to the heat-waves, the 'modes of action' of the natural universe, would be the will-waves, the first motor-waves of all activity, natural or spiritual, the life-giving, all-moving and all-sustaining beams of a central sun, fed and stirred by the direct impulses of an infinite Divine Love. That thought should travel in waves of objective thought and that our senses should perceive will as an objective substance; that, in a word, we should in a spiritual world find the very atmosphere around us of the same substance as that of which our minds consist, is a condition difficult to realise under the present controlling influences of a natural world. Yet, analogies to even these conditions are not wanting in the nature of light and the relation it bears to sight in this world; for as sight here is only the spirit's interpretation of the ether-waves that pervade all space, so, in the spiritual world, thought is the recognition by each spirit, in its own way, of that universal Light of Truth, which is the omnipresence of God's Spirit, giving form to all things and enabling the human soul, more and more to all eternity, to realise the promise of the Revelation in "In Thy Light shall we see Light."

As stated before, Saiva Siddhanta recognises the spiritual world. *Siddhiar S.*, Sutra II. 36, says: "When the gross body dies, the soul retains its *Sukshma Sarira* of eight tatvas, for enjoyment or suffering, in heaven or hell." The *Puri-ashtaka* is the Sukshma Sarira or body composed of the five subtle elements, *sabda*, *sparsa*, *pupa*, *rasa* and *ganda*, and *manas*, *buddhi* and *aharikara*. In this subtle body, they undergo no new experiences,

but live over the life they have lived in this world, in a more intensified form than on earth. If in this life their thoughts were good and pleasant, they feel a thousand times more happy in the astral world, but if they led a vicious life, their bad thoughts haunt them and their suffering is multiplied a thousandfold."

This *Puri-ashtaka* body may be compared to the *Limbus* of Swedenborg described in the chapter headed "Doctrine of Degrees." The five elements, Akas, air, fire, water and earth, are from the *taumatras*, sound, touch, form, taste and smell. The *taumatras* are subtle elements or simple elements, Akas, etc., material or compound elements. These compound elements are of the form of the body inside and appear as the worldly form outside. The objects seen in the world are from the elements appearing in worldly form. The five material compound elements appearing in the form of body are counted among the tatvas of the Sukshma or subtle body. The effects of that material or compound element, are the *Budasava* body, *Yadaṅa* body and material body. The power derived from food acts only as instrumental cause to the physical body. Therefore the compound elements are called subtle elements, and the body, the effect of the compound elements, is called the effect of the Sukshma Sarira. There is no doubt that the effect of the elements can become the effect of subtle ones. The statement "that which exists comes out" removes this doubt. The *Puri-Ashtaka* is one of the three kinds of primeval matter, prior to the existence of the five elements. The subtle body is always the same from the kevala to the liberated state. The *Bhutha-sara* body, *Yathana* body and the gross body are the effect of the five compound elements which is a part of the Sukshma Sarira. The subtle becomes the *Bhutha-sara* body or body containing the essence of the elements for the purpose of enjoying

heaven, and it becomes the *Yadana* body for the purpose of suffering in hell. It becomes the gross body for enjoying the world.

According to the Hindu theory, heaven is of two kinds—*Patamukti* and *Paramukti*. *Patamukti* consists of different regions where souls are located as a reward for the meritorious deeds done by them in this world and where they enjoy the pleasures peculiar to such regions for fixed times. The pleasures of such regions are enjoyed with a body suited to such regions. But *Paramukti*, the heaven proper, is not a place that can be located. The pleasures of this heaven cannot be enjoyed with the aid of any physical form; they have to be enjoyed by us spiritually—the pleasures consisting in the enjoyment that we have of the spiritual God whom it is not possible to enjoy physically. This heaven is eternal, being wholly independent of any material connection that is subject to change or decay; while *Patamukti* is only temporary, however long its duration may be. *Patamukti* is besides of various kinds, while *Paramukti* is invariably uniform in its nature. Souls are of different grades and their actions are of different types. The rewards therefore should themselves be of different kinds, and hence the necessity for the different forms of *Patamukti* or local heavens.

These several forms of local heavens are tentative to the securing of the genuine heaven of *Paramukti*. The local heavens are intended as encouragements to people to pursue a meritorious course which is sure to create in them ultimately a spiritual tendency and lead them on to the grand realisation of *Paramukti*, and this is salvation in its real sense; because when it is obtained once, there is an end of all further trouble. Obtaining *Patamukti* or local heavens cannot be called salvation, as they cannot finally relieve us of our misery and unhappiness.

We will now describe the spiritual world of Swedenborg. His first is the world of spirits.

We always have a spiritual body. While we live in this world, this spiritual body is clothed with a natural body. It fills this material body and animates it. If the spiritual body does not fill and animate every part of the material body it will not live. At death the spiritual body is withdrawn from the material body. The material body by reason of age, disease or injury, becomes so ill-adapted to the spiritual body that the spiritual body can no longer fill and animate and act through the material body. Then it leaves the material body and lives out of it. This is death. The spiritual body is not created by or at death. It is only separated from the material body by death. It does not then begin to live, for it always lived within the material body and gave life to this body; but it then begins to live as only a spiritual and substantial body and not within a material body.

We live in this world to prepare for the next world. Because this preparation can be made only by conflict and self-compulsion, and because we are often led to this or aided in it by external compulsion, our life here is more or less a life of coercion, and all our surroundings are controlled by us, and are made to be what we need, which is only in small part what we desire. After death, the preparation we have made is developed in the world of spirits, our ruling love freed by the suppression of opposing and inconsistent tendencies and our whole character brought into such harmony as is possible.

There are three heavens. In the highest of these, which Swedenborg calls the celestial heaven, love to the Lord is the ruling and all-pervading principle. In the middle heaven, called by Swedenborg the spiritual heaven, wisdom and truth, a living faith which

recognises charity or love of the neighbour as the law of life, prevails. The lower heaven, called the natural heaven, is characterised by obedience. A distinction into three discrete degrees is universal, existing in God Himself and from Him pervading all things. In Him it is love, wisdom and power or action. It divides heaven into the three heavens noted above.

Some angels receive the Divine which proceeds from the Lord more, and others less, intensely. They who receive it more intensely are called celestial angels, and they who receive it less intensely are called spiritual angels. Hence it is that heaven is distinguished into two kingdoms, one of which is called the celestial kingdom, and the other the spiritual kingdom.

Everyone who dies, and in the world of spirits has passed through such discipline and development that his ruling love dominates and forms his character without resistance or embodiment, if he be good, takes his place in heaven. This place is determined by his character. That places him not only in the heaven to which he belongs, but in that society and in the place in that society for which he has become fitted. He is in the closest affinity with all who are there and they with him; and there he finds his eternal home.

Swedenborg has written a book called *Heaven and Hell*, and those of our readers who wish to know about heaven and hell, will find a great deal about them in that book.

CHAPTER XV

WAS SWEDENBORG A YOGI?

By certain practices and methods, the Yogi suppresses expiration and respiration by *Kumbakam*, and passes into a trance state and remains in it for several hours without breathing. This seems at first a monstrous impossibility, utterly opposed to the science of physiology. For reasons to be herein stated it seems possible for a man to be alive for several hours without breathing by the lungs. But then he must minimise during that time the expenditure of energy by the combustion of oxygen in his muscles and in his vital organs.

In Kirke's *Handbook of Physiology* (1884), pp. 214 and 215, we read the following: "Essentially a lung or gill is constructed of a fine transparent membrane, one surface of which is exposed to the air or water, as the case may be, while on the other is a network of blood-vessels—the only separation between the blood and the aerating medium being the thin wall of the blood-vessels and of the fine membrane on the side of which the vessels are distributed. . . . The lungs are only the medium of exchange, on the part of blood, of carbonic acid for oxygen." But these conditions are also present in the skin, which also contains blood-vessels and is subject necessarily to the law of diffusion of gases, though it is thicker than the lung membrane. In Fothergill's *Practitioner's Handbook* (1887), p. 61, we read: "Under certain circumstances of arrest of action of the lungs, the amount of carbonic acid passed off by the skin becomes notably increased. Holding

the breath in summer quickly induces perspiration in many persons. In fact, when the exhalation of carbonic acid by the lungs is interfered with, the skin passes it off." In Carpenter's *Human Physiology*, p. 309, we read; "Moreover it has been observed not infrequently that the livid tint of the skin which supervenes in asphyxia, owing to the non-arterialisation of the blood in the lungs, has given place after death to the fresh hue of health, owing to the reddening of the blood in the cutaneous capillaries by the action of the atmosphere upon them; and it does not seem improbable that, in cases of obstruction to the due action of the lungs, the exhalation of carbonic acid through the skin may undergo a considerable increase; for we find a similar disposition to vicarious action in other parts of the excreting apparatus. There is also evidence that the interchange of gases between the air and the blood through the skin has an important share in keeping up the temperature of the body; and we find the temperature of the surface much elevated in many cases of pneumonia, phthisis, etc., in which the lungs seem to perform their function very insufficiently." We thus see that it is generally accepted by physiologists that the skin may to some extent perform the functions of the lungs.

In Foster's *Text-book of Physiology* (1877) we read: "A frog, the lungs of which have been removed, will continue to live for some time; and during that period will continue not only to produce carbonic acid, but also to consume oxygen. In other words, the frog is able to breathe without lungs, respiration being carried on efficiently by means of the skin."

Thus in man partial respiration can be carried on through the skin, but capable of considerable increase when, in cases of disease of the lungs, the needs of the body excite it to perform these functions. The Yogi

needs a less quantity of oxygen, and excretes a proportionately less quantity of carbonic acid. The positions, the empty stomach, and the fact that circulation during Yogam is very slow, help him in this. The tropical climate helps, for according to Kirke, p. 240, every rise equal to 10° F. causes a diminution of about two cubic inches in the quantity of carbonic acid extracted per minute. The practice of *Kumbakam* gives rather a feeling of exhilaration, and no lividity is observed. It is therefore possible for a man, practising Yogam for a long time, to develop sufficient cutaneous respiration to supply the needs of the body under suitable conditions for a considerable period of time. Of course, the young practitioner must only advance slowly, or else he will endanger his life. It is said, that by restraining his breath, the Yogi anæsthetises his physical senses and gets into a higher state of consciousness undisturbed by their distracting influence.

It is an undoubted fact, that restraint of breath does profoundly modify consciousness. In the Yogi, lividity does not appear, and that may be accounted for by his having reduced his expenditure of energy and established cutaneous respiration.

In *Divine Love and Wisdom*, No. 391, Swedenborg says: "That the spirit has a pulse and respiration just like the body here, cannot be proved, except by spirits and angels themselves when one is permitted to speak with them. This permission has been granted to me. When they were questioned upon this subject, they said they were as much men as those in the world, and possessed a body as well as they, but a spiritual body; and that they also felt the beating of the heart in the chest and the pulse of the arteries at the chest, equally with men in the natural world. I have questioned many on this subject and they all gave the same reply. That the spirit of man respires in his body

I have been permitted to know from my own experience. On one occasion the angels were allowed to conduct my respiration and to diminish it at pleasure and at length to withhold it, until only the respiration of my spirit remained, which I then sensibly perceived. I had a similar experience when I was permitted to know the state of the dying, as may be seen in *Heaven and Hell* (No. 449). Sometimes also, I have been reduced to the respiration of my spirit alone which I have then sensibly perceived to be in accord with the common respiration of heaven. Many times also I have been in a similar state with the angels, and also been raised up to them into heaven, and then I was in the spirit outside the body and spoke with them with respiration as in the world. From these and other living proofs it has been made clear to me that the spirit of man respires not only in the body, but also after it has left the body; that the respiration of the spirit is so faint that a man does not perceive it, and that it flows into the manifest respiration of the body almost as cause flows into effect, and as thought into the lungs and through the lungs into speech. From these things it is also clear that the conjunction of the spirit and the body with man, is through the correspondence of the cardiac motion and the pulmonic motion of the two respectively."

In the article No. 449 in *Heaven and Hell* referred to above, he says: "I was brought into a state of insensibility as to the bodily senses, and thus nearly into the state of dying persons, whilst yet the interior life, with thought, remained entire, so that I perceived and retained in memory, the things which befell me, and which befall those who are raised from the dead. I perceived that the respiration of the body was almost taken away, while the interior respiration of the spirit remained, united to a gentle and faint respiration of

the body. Communication as to the pulse of the heart was now opened with the celestial kingdom, because that kingdom corresponds to the heart in man. Angels from it were also seen, some at a distance, and two near the head, at which they were seated. Thus all my own affection was taken away, but thought and perception still remained. I was in this state for some hours, and the spirits who were around me then withdrew, thinking that I was dead."

In the first quotation, he says that on one occasion, angels conducted his respiration, and diminished it at pleasure and then withheld it, leaving only the respiration of his spirit remaining, which he sensibly perceived. In the second quotation he says that at that time the interior respiration was united to a gentle and tacit respiration of the body, that communication as to the pulse of the heart was then opened with the celestial kingdom, that all his own affection was taken away and that only thought and perception remained with him still. In the first quotation, he further says that he then sensibly perceived himself to be in accord with the common respiration of heaven and that he was in the spirit outside the body, and spoke with angels with respiration as in the world. Then finally he says that from these and other similar proofs it was made clear to him that the spirit of man respires not only in the body but also after it left the body, and that the respiration is so tacit that a man does not perceive it, and that it flows with the manifest respiration of the body almost as cause and effect, and as thought into the lungs, and through the lungs into speech. He says that from these things it is also clear that the conjunction of the spirit and the body with man is through the correspondence of the cardiac motion and the pulmonic motion of the two respectively. In No. 392, he says that these two motions start from God.

It is to this state the Yogi wants himself to be reduced. Respiration of the body is controlled in *Kumbakam*. Yet, his spirit can respire as in heaven without the respiration of the body. If, however, a sort of tacit respiration of the body is absolutely necessary, we have it in the cutaneous respiration described above. If Swedenborg is to be believed, Yoga must be believed, for it is only through that method that the Indian Yogi attains the trance state described by Swedenborg. But Swedenborg does not say that he attained to that state through any practices of the sort described in Yoga. We notice the intervention of the angels in the case of Swedenborg. As according to Swedenborg the *Kumbakam* condition is possible, the methods described in the Yoga may lead to that. In the case of the Yogis too, the angels may interfere. Therefore we may rightly conclude that he was a Yogi, whatever might be the method by which he attained that state.

The spiritual powers of Swedenborg coincide nearly with that of the Yogic powers.

In No. 382, *Divine Love and Wisdom*, Swedenborg says: "It is not possible for anyone to think unless the pulmonary breathing synchronises with the thought; and therefore when a man thinks tacitly, he breathes tacitly; if he thinks deeply, he breathes deeply; he restrains or breathes freely, contracts or expands the lungs, according to thought (thus according to the influx of affection from love), slowly, quickly, eagerly, gently, intently. And if he holds his breath entirely, he cannot think, except in his spirit by its respiration, which is not manifestly perceived." From this Swedenborg infers that the understanding corresponds to the lungs. He further says that from speech, this correspondence may be deduced. "For not the least part of a word goes forth from the mouth without the help of the lungs. The

sound articulated into words arises entirely from the lungs through the trachea and epiglottis; so that according to the inflation of the former, and the opening of the passage, speech increases in loudness, and according to their contraction sinks into whispers; and if the passage be closed, speech ceases and thought with it."

We learn from the above that if the breath be entirely stopped, a man can think spiritually in his spirit by its respiration, which is not manifestly perceived.

So a man can attain a state in which the respiration of the spirit and the pulsation of the spirit are in accord with the respiration and pulsation of heaven. In this state a man can have the "Vision of God." Swedenborg in No. 157, *True Christian Religion*, says: "Since by a man's spirit is meant his mind, therefore by 'being in the spirit,' which is a phrase that sometimes occurs in the Word, is meant a state of the mind separate from the body; and as in that state the prophets saw such things as exist in the spiritual world, therefore that state is called 'Vision of God.' They were at such times in the same state as spirits and angels themselves in their world, in which state, man's spirit, like his mind as to sight, may be transferred from place to place, the body remaining at rest. This is the state in which I have been for six-and-twenty years, but with this difference, that I have been in the spirit and the body at the same time, and only occasionally out of the body. Ezekiel, Zechariah, Daniel, and John when he wrote the book of Revelation, were in this state."

CHAPTER XVI

SYMBOLIC WORSHIP

Image Worship. One wonders how the saints of Saiva Siddhanta who expressed lofty thoughts in religion, which have been admitted by eminent Oriental scholars, could have worshipped images. The reason has to be explained. It must first be observed that when we think of any object, our mind has to rest on some form or other representing that object, and it is then alone that the action of our mind can be said to be thought on that object. It is again a fact borne out by human experience that the impression in our mind of any object is rendered immensely stronger when that object is within the grasp of our sense-perception, than when it is left to our mental vision alone, unaided by any of our senses. Even in thinking, we can only think of objects we have seen, and we cannot think of God Whom we have never seen. Thinking of either man or stone is not thinking of God, and therefore all the figures we think of become merely objects of idolatry. Under such circumstances material things impress upon our minds better. That is the reason why when we carefully examine the religious history of humanity, of ancient nations of both the old and new worlds, we will know for certain that they have all been idolaters. History tells us that the once mighty nations of the earth, the ancient Egyptians, the Assyrians, the Babylonians, the Medes and the Persians, and the Phœnicians were all worshippers of idols. The ancient Greeks and Romans were idol worshippers. The Celts, the Gauls, the Teutons, the Germans, the Slavs, the Icelanders, were

all worshippers of idols. We know from the Koran that the ancient Arabs, the tribes that gave birth to the renowned prophet Mahomet, were steeped in idolatry. The Bible itself makes mention of peoples in and around the Holy Land worshipping strange gods. There were also the Ammonites, the Moabites, and others who were worshippers of Chemos, Astoreth, Thammuz and other gods.

It is commonly said that the Hebrews set up no images. But we read in the Old Testament that Samuel hewed Agag into pieces before Jehovah, that Abraham was tempted to sacrifice Isaac, that Jephthah offered his daughter to Jehovah, and Hiel the Beth-elite built Jericho, laying the foundation thereof in Abiram his first-born and setting up the gates thereof in his youngest son Segal. These are as shocking to hear as the tale of Ammonite rites. Jehovah was the deity of one clan while Moloch was the deity of another clan. The fight between the various clans recorded in the Old Testament was also the fight about the supremacy of the respective deities. The labours of impartial scholars, however, have clearly proved that the Israelite monotheism was developed from fetishism and idolatry. The Roman Catholics worship graven images of male and female saints, outnumbering the gods and goddesses of the Roman Pantheon. The Mahomedans believe in a material heaven where angels like Gibrayil and others reside. Do they not seek a sensual heaven, a houri-haunted paradise with lakes full of crystal waters and with trees full of luscious fruits, which are not to be found in the sandy deserts of Arabia?

The genesis of the Christian hatred for idolatry is to be traced to the tribal jealousy of the Hebrews. The Jews hated idols because they hated the gods of other tribes.

In the state of development of some people, it may be necessary that we have some material form or other

through which such minds may be enabled to reach the spiritual God. Images are never worshipped as images, but only as symbols representing God. The Hindus say that they worship God through the images. Images are only substitutes, they say, of the forms that God assumes at times, and they are symbolically used as the body of God for the time being. This is called *Bhavana*. In talking to a man, we only address his spiritual side and not his body, although it is the latter that we perceive. That is to say, we address his spiritual form through the medium of his body. The principle is said to be the same in the case of image worship.

The practice of symbolisation for religious purposes may be clearly seen in the Christian rites of Baptism and the Lord's Supper.

Saint Vagesa says:

> His symbols and marks and temples
> His ways and the Nature of His Being
> Even though ye recite thousand Vedas
> Ye senseless fools, why don't these enter your heart?

From this we see that marks and temples, etc., are merely intended to remind us of God. The Hindu argument in favour of idolatry runs somewhat like the following, adduced by Swedenborg in support of another contention, viz., the necessity of the Incarnation: "Nor can the soul of anyone converse with another or act with him, except by means of his body. The sun with its light and heat could have no effect upon any man, animal or plant, unless it first entered the air and acted through it; nor any fish except the water; for it acts by means of the element in which the subject lives. In short, one thing must be accommodated to another before it can communicate with it or co-operate either with it or against it." Some also advance arguments like the following, used by Swedenborg in connection with faith: "What is faith without an object

towards which it is directed? Is it not like gazing into the universe, where the sight of the eye falls, as it were, into an empty void and is lost? It is like the bird flying above the atmosphere into the ether, where it expires as in a vacuum. The permanence of such a faith in the human mind may be compared to that of the winds in the wings of Æolus, and to that of light in a falling star; it rises like a comet with a long tail, but like it passes away and disappears. In short, faith in an invisible God is actually blind, because the human mind does not see its God, and the light of such a faith, because it is not spiritual-natural, is a false light; this light is like that which shines in a glow-worm; or like the light seen in marshy ground, or over sulphurous earth, in the night time, and like the light from decayed wood. Whatever is seen by this light is mere hallucination under which the apparent is taken for reality, which it is not." But arguments like these advanced for the necessity of an Incarnation cannot be applicable to image worship. Jesus is a Divine Person unlike the images.

Swedenborg thus describes the origin of idolatries in No. 205, *True Christian Religion*: "The idolatries of nations in ancient times originated from correspondences, because all things visible on earth correspond; consequently, not only trees but also beasts and birds of every kind, also fishes and all other things. The ancients who had a knowledge of correspondence made themselves images, which corresponded to heavenly things; and they delighted in them because they signified such things as related to heaven and the Church. They therefore placed these images not only in their temples, but also in their houses, not to worship them, but to call to mind the heavenly things which they signified. Therefore, in Egypt and other places there were images of calves, oxen, serpents, and also of

children, old men and virgins; because calves and oxen signified the affections and powers of the natural man; serpents, the prudence and also the cunning of the sensual man; children, innocence and charity; old men, wisdom; and virgins, the affections of truth; and so in other instances. Their posterity, when the knowledge of correspondence was lost, began to worship as holy, and at length as deities, the images and figures set up by their forefathers in and about their temples. For the same reason, the ancients worshipped in gardens and groves, according to the different kinds of trees growing in them, and also on mountains and hills; for the gardens and groves signified wisdom and intelligence, and each tree some particular thereof—thus the olive signified the good of love; the vine, truth from that good; the cedar, rational good and truth; a mountain, the highest heaven; a hill, the heaven beneath.

"That the knowledge of correspondence remained among many Eastern nations even till the coming of the Lord, is evident from the wise men of the East, who came to the Lord at His nativity; wherefore the star went before them, and they brought with them gifts, gold, frankincense and myrrh; the star signified knowledge from heaven; gold, celestial good; frankincense, spiritual good; and myrrh, natural good; which are the three constituents of worship. But still there was no knowledge whatever of correspondence among the Israelitish and Jewish nation, and they believed that all those things were holy in themselves."

In *ibid.*, No. 275, he says: "But as the Word could not be written except by representatives, which are such things in the world as correspond to, and thereby signify heavenly things, therefore the religions of the Gentiles were changed into idolatry and in Greece became fables; and the Divine properties and attri-

butes were considered as so many gods, governed by one Supreme Deity, whom they called Jupiter, possibly from Jehovah."

In No. 291, *True Christian Religion*, he quotes the First Commandment, viz., "Thou shalt have no other God before Me," and explains it as follows: "In the natural sense, which is that of the letter, its obvious meaning is that idols ought not to be worshipped because before that time and after it, until the Lord's coming, idolatrous worship prevailed in much of the Asiatic world. The reason of this was that all the churches before the Lord's coming were representative and typical, and the types and representations were such that Divine things were exhibited under various figures and sculptures, which the common people began to worship as gods, when their significance was lost; this also excludes worship of men."

In *ibid.*, No. 294, we read: "The spiritual sense of this commandment is that no other God is to be worshipped but the Lord Jesus Christ." This is, of course, for Christians.

In *ibid.*, No. 295, we read: "The celestial sense of this commandment is, that Jehovah the Lord is infinite, boundless and eternal; that He is omnipotent, omniscient, and omnipresent; that He is the First and the Last, the Beginning and the End, who was, is, and will be; that He is Love itself and Wisdom itself, or Good itself, consequently Life itself; and thus the only being from whom all things are." He calls all those who believe in the existence of three Divine Persons from eternity idolaters.

The Old Testament speaks of many things which were commanded the Children of Israel, because the Church established among them was representative and was of such a nature as to prefigure the Christian Church that was about to come. Therefore, when the

Lord came into the world, He abrogated the representatives which were all external and instituted a church in which all things were internal. Thus He set aside figures and revealed the very forms of all those representatives, retaining only two, Baptism and the Holy Supper.

In the *True Christian Religion*, No. 678, Swedenborg gives a place to idolaters of various sorts. In *Heaven and Hell*, No. 321, he says: "I have learnt in many ways that Gentiles who have led a moral life, and lived in obedience and subordination, and have lived in mutual charity—according to their religious belief—and have thus received something of conscience, are accepted in the other life."

In *ibid.*, No. 324, he says: "But as to what concerns the Gentiles of the present day, they are not so wise, but most of them are simple in heart; and such of them as have lived in mutual charity receive wisdom in the other life; of these, an example or two may be adduced. When I read the seventeenth and eighteenth chapters of Judges about Micah, whose graven image, *teraphim*, and Levite, were taken from him by the sons of Dan, there was present a spirit from the Gentiles, who in the life of the body had worshipped a graven image. When he listened attentively to what was done to Micah, and of the grief which he endured on account of his graven image which the Danites took away, such grief came over him that he scarcely knew what to think, by reason of inward distress. I perceived his sorrow and at the same time the innocence in all his affections. Christian spirits also were present, who observed him, and wondered that the worshipper of a graven image should be moved with so great an affection of mercy and innocence. Afterwards some good spirits spoke with him, saying that a graven image ought not to be worshipped, and that he could under-

stand this, because he was a man; but that he ought to think beyond the graven image, of God the Creator and Governor of the whole heaven and the whole earth, and that God is the Lord. When this was said, I was enabled to perceive the interior affection of his worship, which was communicated to me and was much more holy than with Christians. From this it may be evident that they come into heaven more easily than Christians of the present day according to these words of the Lord in Luke: 'Then shall they come from the east and from the west, and from the north and from the south, and shall sit down in the Kingdom of God; and behold, they are last who shall be first, and they are first who shall be last' (xiii. 29, 30). For in the state in which that spirit was, he was capable of imbibing all things of faith, and of receiving them with interior affection; he possessed the mercy of love, and in his ignorance there was innocence, and when these are present all things of faith are received as it were spontaneously and with joy. He was afterwards received among the angels."

So then, according to Swedenborg, no one will be sent to hell because he was an image worshipper. What is required is what he has described above.

In *Arcana Cœlestia*, No. 1357, he says: "There are three universal kinds of idolatry; the first is grounded in self-love, the second in the love of the world, and the third in the love of pleasures."

In *ibid.*, No. 1205, he says: "Interior idolatries are so many several falsities and evil lusts which men love and adore, and which are thus in the place of the gods and idols worshipped among the Gentiles."

By arguing thus, it does not mean that Swedenborg encourages idolatry. He lays greater emphasis on removing evils and falsities from the heart and placing God and the neighbour's good in it.

In No. 109, *True Christian Religion*, he clearly explains his position. He says: "It is well known in the Church that all worship with the Israelitish and the Jewish race was merely external, and was but a shadow of the internal worship which the Lord opened; and thus that all worship before the coming of the Lord, consisted in types and figures, representative of true worship in its proper likeness. . . . But as the Lord was then only represented—which was effected by angels—therefore all things pertaining to the Church were made representative; whereas after He came into the world, those representations vanished; the interior reason for this was that the Lord in the world, put on the Divine Natural, and from this He enlightens not only the internal spiritual man, but also the external natural man, both of which must be enlightened in order that the man may see as in the light, otherwise he sees only as in the shade. For when the internal man is alone enlightened, and not the external, or the external alone and not the internal, it is as when a man sleeps and dreams; when he awakes he remembers his dream, and draws various conclusions from it which are nevertheless imaginary; or he is like a person walking in his sleep, who supposes that the objects which he sees are seen in broad daylight. The difference between the state of the Church before the Lord's coming and after it, is like that between reading a piece of writing in the night by the light of the moon and the stars, and in the day by the light of the sun; it is clear that in the former light, which is only pale, the eye is liable to be mistaken, whereas in the latter such is not the case, for the light is flamy." So, according to Swedenborg, all symbols must go in the presence of the great light, Jesus.

Sivajnana Siddhiar, Sutra II., Stanza 28, says: "The supreme accepts worship both in material forms (Siva Linga) and in living forms (God's devotees) and

shows His Grace. If you can place Him in your heart and worship, this will be adequate worship. In any mode fail not to love and laud Him every day."

Sivajnana Siddhiar is one of the fourteen Saiva Siddhanta sastras, and the view of image worship taken herein may be taken as the view of the Saiva Siddhanta. According to it, God prefers internal worship to all other modes, which are given only a secondary place. Other modes of worship can be seen as merely symbols and the wise may dispense with them. In the case of the illiterate, it cannot be denied that those temples, etc., have wonderfully succeeded in forcibly reminding some of them at least of the reality of God. Witness the millions of Hindus gathering at great religious festivals and you will see the sincerity and godliness that are evoked in some of them at least at those times. The danger of the unwise mistaking these idols for realities is no doubt great. When the time comes, things will set themselves right and the injunction of *Sivajnana Siddhiar* will be obeyed and internal worship as recommended therein will become the rule. The internal worship is thus defined in *Siddhiar S.*, IX. 10: "This internal worship or Yajna is regarded as Muktisadhana, because it purifies the soul. Using sandals, flowers, Dupa and Dipa and Manjana and food with the esoteric meaning and worshipping Him in the heart; as one thinks and thinks of Him with Jnana, He will gradually enter your heart, as does the light when the mirror is cleared and cleaned. Then the impurities will all disappear."

In the above the sandal symbolises Vairagya; flowers the eight external virtues such as abstaining from killing, etc., being the control of the external senses; Dupa, incense, is pride, which has to be offered up; Dipa, light, is one's intelligence; the *Tirumanyana*, water, is contentedness; food is one's egoism.

CHAPTER XVII

THE HEART

THE occult functions of the different parts of the body are not known to science. Besides the functions ascribed by science to the heart there are said to be others. *Sivajnanabotham*, Sutra IX., Stanza 3 of Argument 3, says: "If the real nature of the heart of the form of a lotus be examined, its stalk will be the twenty-four tatvas beginning with earth; its petals will be vidyatatvas seven and suddha-vidya one, total eight; its pollen the sixty-four kalas of Iswara and Satha-Siva; its ovary, Sakti, the essence of the kalas; and the seeds the fifty-one forms of Nathurn; and the Arul Sakti of the Lord Siva rests on it. Therefore contemplate the Lord in the Heart Lotus by means of Sri Panchak-shara."

There are six important centres or plexuses in the body. They are also called *chakras*. The first is *Muladar Chakra*. This is the sacred plexus. The second is the *Sivadhistana Chakra*. There can hardly be two opinions as to its being the prostatic plexus of the modern anatomists. The third is the *Manipuraka Chakra*. This appears to be the epigastric plexus. The fourth is the *Anahatra Chakra*. This is the cardiac plexus. The fifth is the *Visuddhi Chakra*. This is either the laryngeal or the pharyngeal plexus. The sixth is the *Agna Chakra*. This is the cavernous plexus.

All these and other centres in different parts of the body, are supplied by the spiritual life-current present in the atmosphere, and we must breathe in such a way that all are supplied properly. The result when we

breathe the air into the human system is in the first place that it goes to the lungs, then it imparts force to the different centres, and later on these centres evolve two kinds of force after receiving the air into them. There is a positive force and there is a negative force. The brains and the heart which are centres have both positive and negative parts and exercise positive and negative force. When the breath passes into the right nostril with greater force, we are in the positive condition. If the breath comes with more force from the left side, we are in a negative condition. It is said that when a person has studied the science of breathing and the functions of the different plexuses he can regulate his system, so that he can evolve all the powers resident in the body. When the force is neither negative nor positive, it runs in a middle course; then the vital current takes a direction on which all these six plexuses lie, that is the middle direction. The Yogis, in order to evolve all these powers, concentrate from the lowest plexus to the highest, until by degrees a light is evolved, by reason of the force of the life-current being developed to a very high extent.

In *Arcana Cœlestia*, No. 3624, Swedenborg says: "It is now allowed to relate and describe things wonderful which, so far as I know, have never as yet come to the knowledge of anyone, nor even entered into his mind to conceive, viz., that the universal heaven is so formed as to correspond to the Lord, His Divine Human (principle); and that man is so formed as to correspond to heaven in regard to all and singular things appertaining to him, and by heaven to the Lord. This is a great mystery which is now to be revealed and of which we shall treat here," etc.

Ibid., No. 3635, says: "There are in the human body two things (parts or principles), which are the fountains of all its motion, and also of all external or mere bodily

action and sensation, viz., the heart and lungs. These two correspond in such a manner to the Grand Man or heaven of the Lord, that the celestial angels therein constitute one kingdom, and the spiritual another kingdom, for the Lord's kingdom is celestial and spiritual; the celestial kingdom consists of those who are principled in love to the Lord, the spiritual kingdom of those who are principled in charity towards their neighbour; the heart and its kingdom in man corresponds to the celestial angels, the lungs and their kingdom correspond to the spiritual; the celestial and spiritual angels also flow into the things appertaining to the heart and lungs, insomuch that such lungs exist and subsist by influx thence, but concerning the correspondence of the heart and lungs with the Grand Man, by the Divine mercy of the Lord, we shall treat particularly."

In *ibid.*, No. 3884, he says: "On a time, when the interior heaven was opened to me, and I was discoursing therein with the angels, it was allowed me to make the following observations: . . . There were four operations which on this occasion I perceived. . . . From these observations it was made manifest that heaven, or the Grand Man, hath its cardiacal pulses (pulses answering to those of the heart in man) and that it hath its respirations; and that the cardiacal pulses of heaven, or the Grand Man, have correspondence with the heart, and with its systolic and diastolic motions, and that the respirations of heaven or the Grand Man have correspondence with the lungs and their respirations; but that each is unobservable by man, being imperceptible on account of being internal."

In *ibid.*, No. 3887, he says: "They who are in the Lord's celestial kingdom belong all to the province of the heart, and they who are in the spiritual kingdom belong all to the province of the lungs. The influx from

the celestial kingdom into the spiritual is, in the circumstances of its operation, similar to the influx of the heart into the lungs, and also similar to the influx of all things appertaining to the heart into all things appertaining to the lungs; for the heart, in the universal body, and in singular the components thereof, rules by the blood-vessels, as do the lungs by respiration; hence there is an influx of the heart into every part of the body, as into the lungs, but according to the form and state of each part; hence too all sensation exists, and likewise all action, which are proper to the body, as may appear also from the case of embryos and of new-born infants, in that they are not capable of any bodily sensation, nor of any voluntary action, until their lungs are opened, and thereby an influx be given of the one into the other. . . . These things must needs appear to man as paradoxical, inasmuch as he hath no other idea of the good of love and of the truth of faith; but as of abstract principles which have no power of producing effects, when yet the contrary is true, viz., that hence is derived all perception and sensation, and all energy and action, even in man."

In *ibid.*, No. 3888, he says: "These two kingdoms have their manifestation and fixedness in man by means of the two kingdoms appertaining to him, namely, the kingdom of the will and the kingdom of the understanding, which two kingdoms constitute the mind of man, yea the man himself. The will is that to which the pulse of the heart corresponds, and the understanding is that to which the respiration of the lungs corresponds. Hence also it is, that in the body of man, there are likewise two kingdoms, namely, of the heart and of the lungs. He who is acquainted with this arcanum, may also know how the case is in respect to the influx of the will into the understanding, and of the understanding into the will, consequently, in respect to the

influx of the good or love into the truth of faith and reciprocally; thus how the case is in regard to the regeneration of man."

The reader who has carefully gone through Chapter XII. of this book, called "Man according to Swedenborg," will not experience any difficulty in understanding what has been said in this chapter. In that chapter we have given the substance of No. 378, *Divine Love and Wisdom*, which should be particularly read here once more. A thorough grasp of the new science of the soul which Swedenborg reveals in Part V., *Divine Love and Wisdom*, will throw a good deal of light upon the importance which the Saiva Siddhanta attaches to the "heart."

CHAPTER XVIII

THE DIVINE GRACE (ARUL)

THE doctrine of Grace and Love is the distinguishing feature of Saivaism. *Sivajnana Siddhiar*, V. 9, says: "Except as this Supreme Love and Grace, there is no Siva."

The *Light of Grace*, IV. 2, says: "Like the action of the sun upon the earth, Arul is the Great Light which illuminates everything (Chit and Achit), and causes souls to perform Karma, and to enjoy the fruits of such Karma."

The *Light of Grace*, I. 9, says: "He will not be good to those who approach Him not—He is good to those who approach Him."

Ibid., VI. 1, says: "When the unequal good and evil become balanced (Iruvinaiyoppu), the Lord's Grace descends on him."

Siddhiar S., XI. 8, says: "If God be omnipresent, He should be seen by everybody. No: To the blind, even the sun is dark. To them who do not possess the eye of God's Grace, even light will be dark. As the sun brings to bloom the well-matured lotus, so does the Lord grant the eye of wisdom to the well-developed souls and appear to them as the Light of Lights."

Manichavasajar in *Tiruvasagam* says that to even worship God, His Grace is necessary. It is His Grace that leads us to His feet.

Saint Tirumular says in *Tirumantram*, VI. 7, that "if we have the Grace of God, we will have prosperity, wisdom and greatness."

There is no necessity to proceed with further quotations, but let us say once for all that the doctrine of Divine Grace in Saiva Siddhanta is essentially the same as that taught in the Bible.

Speaking of the necessity of man's co-operation with God in the matter of obtaining God's Grace, Swedenborg says in the *True Christian Religion*, No. 359:

"It is written 'A man can receive nothing except it be given him from heaven' (John iii. 27); and Jesus said, 'He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing' (John xv. 5). But this passage must be understood in this sense, that a man of himself can procure for himself nothing but natural faith, which is a persuasion that a thing is so because some person of authority has affirmed it, and nothing but natural charity, which is an endeavour to merit favour for the sake of some recompense, in which faith and charity there is the man's self-hood, but no life as yet from the Lord. Still, by both of these, a man prepares himself to become a receptacle of the Lord, and so far as he prepares himself, the Lord enters and causes his natural faith to become spiritual, also his charity, and thus makes both alive. These results are produced when a man approaches the Lord as the God of heaven and earth. Man, because he was created an image of God, was created a habitation of God; therefore the Lord says, 'He that hath My commandments, and keepeth them, he it is that loveth Me; and I will love him and will come unto him and make my abode with him' (John xiv. 21, 23); and again: 'Behold, I stand at the door, and knock; if any man hear My voice and open the door, I will come in to him, and sup with him, and he with Me' (Rev. iii. 20). This conclusion follows, that as a man prepares himself in a natural way to receive the Lord, so the Lord enters

and makes all things within him spiritual, and thus alive. On the other hand, in proportion as a man does not so prepare himself, he puts away the Lord from himself, and does everything of himself, and whatever a man does of himself has nothing of life in it. But the subject cannot be clearly presented until Charity and Free Will have been treated of, after which more will be seen on the subject in the chapter on Reformation and Regeneration."

CHAPTER XIX

THE TREE OF KNOWLEDGE OF GOOD AND EVIL, ETC.

In the *True Christian Religion*, No. 466, Swedenborg says that it is believed by many that Adam and Eve, in the book of Genesis, do not mean the first men that were created. In proof of this he quotes Gen. iv. 14, 15, which says: "I shall be a fugitive and vagabond in the earth; and it shall come to pass that every one that findeth me shall slay me. Therefore Jehovah set a mark upon him, lest any finding him should kill him." He also quotes: "And he went out from the presence of Jehovah, and dwelt in the land of Nod and built a city" (verses 16, 17). From this it is argued that the earth was inhabited before Adam. After the long time during which primeval man lived, "*sicut feræ*" or in a way of life but little higher than that of animals, "the Spirit of God moved upon the face of the waters." Spiritual light dawned upon the heaving waste of his merely natural life, and the first Church was established. This is called the Most Ancient Church. Falsities overwhelmed the Church like a deluge. They were so extreme and intense that they suffocated even natural life, and this was nearly extinguished in that Church. A few only survived who were represented by Noah, and with them Swedenborg says there began a new Church called "the Ancient Church." This Church continued for many years till it was succeeded by the Hebraic Church, which takes its name from Eber or Heber. This Church also continued through many spiritual changes and generations, and, with Abraham

or his immediate ancestry, the history becomes literally true. Abraham was an actual living man, and with his grandson Jacob, or Israel, the Israelitish Church began, and then the Christian Church.

In *Arcana Cœlestia* Swedenborg proves that Adam and Eve mean the Most Ancient Church on the earth. In the same work, it is further shown that the Garden of Eden means the wisdom of the men of the Church; the tree of life the Lord in man and man in the Lord, and the tree of the knowledge of good and evil, man not in the Lord, but in his proprium, as is the case with every one who believes that he does all things, even what is good, from himself; and that eating of that tree means the appropriation of evil.

In *True Christian Religion*, No. 467, he says that in the Word, the Garden of Eden means not any particular garden but intelligence; and tree not any particular tree but man. He then quotes a series of passages from the Bible to show that the Garden of Eden signifies intelligence and wisdom. In the next, *ibid.*, No. 468, he quotes several passages from the Bible to show that tree signifies man. In No. 469 he shows that what is written of Adam and Eve introduces spiritual things which no one had known till then. He continues: "Who cannot see at the slightest glance that Jehovah would not have placed two trees in a garden and one for a stumbling-block, unless they had some spiritual representation; and that both Adam and his wife were cursed, because they ate of the fruit of some tree, and that the curse adheres to all their posterity, thus that the whole human race is subjected to damnation for the fault of one man, in which fault there was no evil of the lusts of the flesh, and no iniquity of heart? Does this accord with Divine Justice?"

The particular signification of the tree of life and of the tree of the knowledge of good and evil is fully

explained in the memorable relation No. 48. It is there first established that "A man is a receptacle of God, and a receptacle of God is an image of God; and since God is Love itself and Wisdom itself, a man is a receptacle of them both; and a receptacle becomes an image of God according to reception. Also, a man is a likeness of God from this, that he feels in himself that the things that are from God are in him as his own; but that still, from that likeness, he is so far an image of God as he acknowledges that love and wisdom, or good and truth, are not his own in him, and they are not from him but are in God only, and thence from God."

The second conclusion runs as follows: "That a man is born into no knowledge in order that he may attain to all knowledge and advance to intelligence, and by this to wisdom; and that he is born into no love in order that he may come into all love, by the use of knowledge from intelligence, and into love to God by love towards his neighbour, and thus be conjoined to God, and by that means become a man and live to eternity."

The third discussion is about the meanings of the tree of life, the tree of the knowledge of good and evil, and the eating of them.

The argument runs as follows: "A tree signifies a man and its fruit the good of life; whence by the tree of life is signified a man living from God; and since love and wisdom, and charity and faith, or good and truth, constitute the life of God in a man, by the tree of life is signified a man who receives those things by influx from God, and thence eternal life. Similar things are signified by the tree of life, from which it will be granted to eat (Rev. ii. 7, and xxii. 2, 14). By the tree of the knowledge of good and evil is signified man believing that he lives from himself, and not from God; consequently, that love and wisdom, charity and faith,

that is, good and truth, in him, are his own, and not God's. He believes this because he thinks and wills, and speaks and acts to all appearance as if from himself; and since by such a belief a man persuades himself that he is a God, therefore the serpent said, 'God doth know, that in the day ye eat of the fruit of that tree, then your eyes will be opened, and ye will be as God, knowing good and evil.' (Gen. iii. 5.) By eating of those trees is signified reception and appropriation; by eating of the tree of life, the reception of eternal life; and by eating of the tree of the knowledge of good and evil, the reception of damnation. By the serpent is meant the devil, as to the love of self, and the pride of one's own intelligence; this love is the possessor of that tree, and all men who are in the pride of that love, are such trees. They, therefore, are in very great error, who believe that Adam enjoyed wisdom and did good of himself, and that this was his state of integrity, seeing that Adam, on account of such belief, was cursed; for this is signified by their eating of the tree of the knowledge of good and evil; therefore he fell from a state of integrity which he enjoyed as a result of believing that he was wise and did good from God, and nothing from himself; for this is meant by eating of the tree of life." The final conclusion is: "By the tree of life and the tree of the knowledge of good and evil, and by eating of them, is meant, that a man's life is God in him, and that he thus has heaven and eternal life; and that death to man is the persuasion and belief that God is not life to man but that man is life to himself, whence he has hell and eternal death, which is damnation.'"

As the three resolutions are connected in one series, the final result is thus expressed: "Man was created to receive love and wisdom from God, and yet, to all appearance, as from himself, and this for the sake of

reception and conjunction; and that, therefore, a man is not born into any love or into any knowledges, or even into any power of loving and being wise from himself. If, therefore, he ascribes all the good of love, and all the truth and wisdom to God, he then becomes a living man; but if he ascribes them to himself, he becomes a dead man."

The first proposition, that man is a receptacle of love and wisdom from God, may now be discussed. The fifth sutra to *Sivajnanam* says that the senses while perceiving the objects cannot perceive themselves or the soul; and they are perceived by the soul. Similarly, the soul, while perceiving, cannot perceive itself (while thinking, cannot think thought) and God. It is moved by the *Arul Sakti* of God, as the magnet moves the iron, while Himself remains immovable or unchangeable.

The first argument to the above sutra says that the tatvas act with the help of the soul. The illustrative stanza says that just as a king rules his country from his presence-chamber, authorising his officers to administer according to the power given to them, so the soul, taking its centre in the forehead between the eyebrows, makes the five senses perceive their respective objects. Just as the officers of the king do only the work allotted to them and not more, so the Indryas, directed by the soul, perceive only the objects as directed, and they cannot perceive the soul. The query whether the soul can perceive objects without the help of the senses, is also answered in the negative. This is something like the king not being able to do anything without the help of the ministers, and the ministers not being able to do anything without the help of the king. Therefore the senses cannot perceive objects without the help of the soul, and the soul cannot perceive objects without the help of the Indryas.

The second argument states that the souls are con-

scious only with the help of God. The argument advanced for this proposition is that as the soul cannot perceive itself, and in the same way, as the five senses cannot feel except with the aid of the soul, it is established that the soul also perceives with the aid of God.

The first illustrative stanza says that the soul knows the world only according to its Karma with the light of Siva. The second illustrative stanza says that just as the stars, whose light is subdued in the light of the sun, do not shine apart from the sun and do not become the sun itself but shine with the help of the sun's light, so the soul, which receives impressions from the sensations produced in the five senses with the help of God, becomes indistinguishable and inseparable from Him.

No. 470, *True Christian Religion*, clearly explains how a man is not life but a recipient of life from God. We are tempted to quote the whole number. It says: "It is generally believed that life is in a man and is his own, consequently that he is not only a recipient of life, but actually is life. That this is the general belief is from the appearance, for he lives, that is, he feels, thinks, speaks and acts, altogether as of himself. This proposition, then, that a man is a recipient of life, and not life itself, must seem to be like something never heard of, or like a paradox, opposed to sensual thought, because contrary to the appearance. The cause of the fallacious belief that a man is life, and consequently that life was created in him and for him, and afterwards propagated by descent, I have deduced from appearance. But the cause of the fallacy from appearance is this, that most at this day are merely natural men, and few respectively are spiritual; and the natural man judges from appearances and the illusions therefrom, which are diametrically opposite to this truth that man is merely a receptacle of life—not life, but only a recipient

of life. That a man is not life, but only a recipient of life from God, is evident, from these plain proofs, that all created things are in themselves finite, and that a man, because he is finite, could not have been created except from finite things; therefore it is said in the book of Genesis that Adam was made from the earth and its dust, from which also he was named, for Adam signifies the soil of the earth, and in reality every man consists only of such things as are in the earth, and from the earth, in the atmospheres. What he receives from the atmospheres he absorbs by the lungs and through all the pores of the body, and the grosser parts he absorbs by means of meats and drinks which are composed of earthly particles. As regards man's spirit, this also is created from things finite; for what is man's spirit but a receptacle of the life of the mind? The finite things of which it consists are spiritual substances, which are in the spiritual world and which are also brought together in our earth, and hidden therein. Unless these were present, with material forms, it would be impossible for any seed to be impregnated from its inmost parts, and to grow up in a wonderful manner without any deviation from its proper order, from the first shoot to the production of fruit and new seeds; neither could any insects be procreated from the effluvia of the earth, and from plant exhalation, with which the atmospheres are impregnated. Who can rationally suppose that the Infinite could create anything but what is finite? And that man, being finite, is anything but a form which the Infinite may vivify from the Life in Itself? And this is meant by these words: 'Jehovah God formed man, dust of the earth, and breathed into his nostrils the breath of lives' (Gen. ii. 7). God, because He is infinite, is Life in Himself; this life He cannot create and transfer it into a man, for that would be to make him God.

That such a thing could possibly be done was an insane suggestion of the serpent or devil, which he instilled into Adam and Eve; for the serpent said, 'In the day ye eat of the fruit of the tree, your eyes shall be opened, and ye shall be as God' (Gen. iii. 5). This dreadful persuasion, that God transfused and transferred Himself into men, was entertained, as I have heard from their own lips, by the men of the Most Ancient Church at its end, when it was consummated; and it is on account of this horrible belief that thus they were gods, that they lie deeply hidden in a cavern, to which no one can approach without being seized with an interior dizziness that causes him to fall down. That by Adam and his wife is meant the Most Ancient Church was stated in the preceding article."

In No. 471: "Who is there who, if he think from reason elevated above the sensualities of the body, cannot see that life is not creatable? For what is life but the inmost activity of love and wisdom, which are in God and are God, which life may also be called living force itself? He who sees this can also see that life cannot be transferred into any man, except together with love and wisdom. Who denies or can deny, that all the good of love and all the truth of wisdom are from God alone, and that as far as man receives them from God, he lives from God, and is said to be born of God, that is, to be regenerated? And on the other hand, that so far as anyone does not receive love and wisdom, or what is the same, charity and faith, so far he does not receive life, which in itself is life from God, but from hell? He receives an inverted life, which is called spiritual death."

In No. 472, he says: "From what has been said above, it may be conceived and concluded that the following things are not creatable: (1) the Infinite; (2) love and wisdom; (3) consequently life; (4) light

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and heat; (5) activity considered in itself. But it may be seen and concluded that organs receptive of the above are creatable and have been created. . . . Light is not creatable, but its organ the eye. . . . It is according to creation that where there are actives, there are also passives, and that those two join themselves together into one. If actives were creatable, as passives are, there would have been no need of the sun, or of the heat and light thence proceeding, but all created things would have subsisted without them, whereas the fact is that were the sun with its heat and light to be removed, the whole universe would become a chaos. The sun of this world consists of created substances, the activity of which produces fire. These things are presented for the sake of illustration. It would be similar with a man if spiritual light, which in its essence is wisdom, and spiritual heat, which in its essence is love, did not flow into him and were not received by him. The whole man is nothing but an organised form adapted to receive heat and light, both from the natural world and the spiritual, for they correspond to each other. If it were denied that a man is a form for reception of love and wisdom from God, influx would also be denied, and also that all good is from God; conjunction with God would also be denied, and consequently that man can be an abode and temple of God would be an empty phrase."

In No. 473, he says: "The reason why this is not known from rational light is, that the light is clouded over by the illusions of the senses. A man feels that he lives from his life, because an instrumental feels the principal as its own and cannot, therefore, distinguish it from itself; for the principal and the instrumental causes act together as one cause, according to a proposition known in the learned world. The principal cause is life, and the instrumental cause man's

mind. It appears also as if beasts possessed in themselves created life, but this is a similar mistake; for they are organs created to receive light from the natural world and also from the spiritual; every species is a form of some natural love, and receives light and heat from the spiritual world mediately through heaven or hell, the gentle kinds through heaven and the fierce through hell. Man alone receives light and heat, that is wisdom and love, immediately from the Lord. This is the difference."

The second question as to why man is not born into the knowledge of any love is very convincingly answered by the memorable relation mentioned above. Man is born without knowledges, in order that he may be capable of receiving them all; but if he were born into knowledges, he would not be able to receive any, except those into which he was born, the consequence being that he could not appropriate any to himself. This is illustrated by the comparison of a man, when he was first born, with ground in which no seed has been sown, but which is capable of receiving all kinds, and of bringing them to maturity, and causing them to bear fruit; whereas beasts are like ground already sown, and covered with grass and other plants, which receives no other seed than what has been sown; or if others were sown, they would be choked.

Others advanced the argument that man has no knowledge by birth, like a beast, but only faculty, and inclination; faculty to know, and inclination to love; and not only to love whatever relates to himself and the world, but also whatever relates to God and heaven; consequently a man by birth is an organ, which lives only obscurely by the external senses, and by no internal senses, in order that he may successively live and become a man; first natural, afterwards rational and lastly spiritual.

Others advanced this argument: "We agree with all that our brethren have stated, that a man knows nothing from himself, but only from and by others, in order that he may see and acknowledge that everything that he knows, understands, and is wise in, is from God, and that he cannot be otherwise born and begotten of God and become an image and likeness of Him. For he becomes an image of God by the acknowledgment and belief that he has received, and does receive, all the good of love and charity, and all the truth of wisdom and faith, from God, and nothing at all from himself. And he is a likeness of God, in consequence of his being sensible of those gifts in himself as if they were from himself. He has this feeling because he is not born into, but learns knowledge, for what a man thus learns, appears to him to be from himself. It is granted to a man by God to feel thus, in order that he may be a man and not a beast; since in consequence of his willing, thinking, loving, knowing, understanding and being wise, as from himself, a man acquires knowledges and exalts them to intelligence, and by their uses to wisdom; thus God conjoins man to Himself, and a man conjoins himself to God. This could not possibly be effected, unless it had been provided by God, that a man should be born in total ignorance."

According to Saiva Siddhanta man was brought into existence from his Kevala condition. *Siddhiar*, Sutra II. 88, says: "The soul affected by the five malas—Anava, Maya, Karma, Mayeya and Trodayi, passes in a moment at the good Lord's behest, through the wheels of birth and death, the higher and the lower worlds, like the whirling firebrand and the whirlwind, which cease not in their motion."

Ibid., Sutra I. 36, says: "That the reason of the functioning of God is to make the souls get rid of their Mala and attain Mukti. The souls are born in ignorance,

and when they obtain wisdom, they obtain Mukti, *i.e.* Salvation.

So that man is born in ignorance is an admitted fact in Saiva Siddhanta.

Mr. J. N. Nallaswami Pillay, in his *Studies in Saiva Siddhanta*, says that the story of man's first disobedience and of his tasting the fruit of that forbidden tree is nothing more than the doctrine of Karma as told by all the Indian schools of philosophy including the Buddhists. He says that the story of the Tree of Life and the Tree of the Knowledge of Good and Evil referred to in the Bible is clearly a metaphor showing respectively the soul's true being in freedom, and its false life in Banda, and that Jehovah's injunction was that we should not eat the fruit of the knowledge of good and evil or experience the pleasure and pain which will flow from our acts of good and evil, in this tree of worldly life. Why should the doing of good be prohibited? He says that the fruits or acts resulting from our knowledge of both good and bad are both forbidden to man, and the punishment for disobeying this law is said to be death itself with the further penalty of being shut out of partaking of the everlasting Tree of Life. When Eve ate the forbidden fruit she was ignorant and was filled with egoism or Anava. The moment the fruits of pleasure and pain were placed before her, she failed. God knew they would fail but still did not interfere.

It is significant how in the Indian philosophic schools, the Tamil phrase meaning " eating the fruits of Karma " is the commonest expression and one which corresponds to the eating of the forbidden fruit of good and evil in the Biblical accounts. More than this, the tree of good and evil fruits, one tree out of which both fruits are produced, is a common figure in the Upanishads and in the Tamil Siddhanta works. Manicka

Vasagar calls the tree "the big tree of good and bad" in the following beautiful passage:

> Meanwhile, the heavenly mighty stream
> Rises and rushes, crowned with bubbles of delight,
> Eddies around, dashes against the bank of our embodiment,
> And twofold deeds of ours growing from age to age.
> Those mighty trees—roots up and bears away.
> It rushes through the cleft of the high hills,
> Is imprisoned in the encircling lake
> Where grow the expanded fragrant flowers—
> In tank, when rises smoke of the Agil, where beetles run;
> And as it swells with ever-rising joy,
> The ploughmen—devotees in the field of worship,
> Sow in rich abundance seed of love!
> Hail cloud-like God, hard in this universe to reach!
>
> From Dr. Pope's Translation.

And Saint Pattinathar has a much more elaborate passage in regard to the uprooting of this "poisonous big tree" in *Tiruvidai Marudur Mummanick-Kovai.*

That if a man ascribes all the good of love, and all the truth of wisdom to God, he then becomes a living man, but if he ascribes them to himself, he becomes a dead man, is evident from *Sivajnanabotham*, Sutras X. and XI., to which we will refer again in the next chapters.

CHAPTER XX

THE SPIRITUAL CONQUESTS OF THE SOUL

THE various stages in the inner progress of the soul, culminating at last in face-to-face fellowship with God, are well analysed and summed up in the *Dasakaryani* of the Saiva Siddhanta. The expression *Dasakaryani* means "the ten achievements." Mention is made of the stages of this *Dasakaryani* in *Sivajnanabotham*. What constitutes the *Dasakaryani* we will now see. The following are their names in ascending order: (1) *Tatva-rupa*, (2) *Tatva-darsana*, (3) *Tatva-suddhi*, (4) *Atma-rupa*, (5) *Atma-darsana*, (6) *Atma-suddhi*, (7) *Siva-rupa*, (8) *Siva-darsana*, (9) *Siva-yoga*, and (10) *Siva-bhoga*. The experiences herein formulated appertain to the five states of the soul detailed in some of the *Agamas*, to the five Suddha-avastas comprising Jagra, Swapna, etc.

(1) *Tatva-rupam*. A man has in the first place to realise that the thirty-six tatvas from earth to *Nadam* are apart from himself.

(2) *Tatva-darsanam*. He must realise that these tatvas which are said in a sense to sum up the various modifications of matter are evolved from *Suddha* and *Asuddha Maya*, that they are only *jadas* or material objects and that they can be comprehended by his own knowledge.

(3) *Tatva-suddhi*. He must not remain in the limited knowledge or consciousness produced by these tatvas, but must transcend their plane of limitation and be above their influence. Just as we do not like the

mirage when we discover its true nature; just as one in sleep dreams that he is riding an elephant but on waking discovers it to be false, we must realise the instability of the tatvas and get ourselves alienated from them.

(4) *Atma-rupa.* By the grace of the Lord he must get himself freed from the Anava and know he is conscious and how that consciousness is helped by the grace of God.

(5) *Atma-darsana.* In this state his actions would not appear to his view. He should lose his "I-ness" and "My-ness" and his original limitation must go.

(6) *Atma-suddhi.* He must realise that his actions are due to the influence of Pasa (impurities of the soul).

(7) *Siva-rupa.* Knowing for certain that Siva will in due time free the soul from Anavamala and lead it to realisation.

(8) *Siva-darsana.* He must realise Siva everywhere.

(9) *Siva-yoga.* He must know that all the functions of Siva-Sakti have nothing to do with Siva and that he and others have no action except from that Siva-Sakti, and he must then become assimilated with that Siva-Sakti or Grace.

(10) *Siva-bhoga.* The realisation of the Divine Bliss in union with Siva.

Swedenborg reduces these ten states to seven in the *Arcana Cœlestia.*[1] "(1) The first state is that which precedeth, including both the state of infancy, and the state immediately before regeneration, and is called a void, emptiness and thick darkness. And the first motion which is the mercy of the Lord, is the spirit of God moving itself on the face of the waters.

"(2) The second state is, when a distinction taketh

[1] In his explanation of the seven days of creation in the book of Genesis, the seven days being representative of the seven steps in the regeneration of a man.

place between the things which are of the Lord, and the things which are proper to man; the things which are of the Lord are called in the Word "remains," and are here principally the knowledges of faith, which have been learnt from infancy, and which are stored up and are not manifested till man cometh into this state. This state at the present day seldom existeth without temptation, misfortune or sorrow, whereby it is effected, that the things appertaining to the body and the world, that is such as form the proprium or self of man, are brought into a state of rest, as it were of death; thus the things which belong to the external man are separated from the things which belong to the internal; in the internal are the remains which were stored up by the Lord till this time, and for this purpose.

"(3) The third state is that of repentance, in which the penitent person, from the internal man, beginneth to discourse piously and devoutly, and doeth good actions, as it were works of charity, but which nevertheless are inanimate, because they are supposed to originate in himself; then good actions are called the tender herb, and also the herb yielding seed, and afterwards the tree bearing fruit.

"(4) The fourth state is when the penitent person is affected with love, and illuminated by faith; he before discoursed piously, and produced the fruit of good actions, but he did so in consequence of the temptation and straitness under which he laboured, and not from a principle of faith and charity; wherefore faith and charity are now enkindled in his internal man and are called two luminaries.

"(5) The fifth state is when he discourseth from a principle of faith, and thereby confirmeth himself in truth and goodness; the things then produced by him are animated, and are called the fish of the sea and the birds of the air.

"(6) The sixth state is, when from a principle of faith, and thereby of love, he speaketh what is true, and doeth what is good; the things which he then produceth are called the living soul and beast. And because he then beginneth also to act from a principle of love, as well as from a principle of faith, he becometh a spiritual man, and is called an image. His spiritual life is delighted and sustained by such things as relate to knowledges respecting faith, and the works of charity, which are called his meat; and his natural life is delighted and sustained by such things as belong to the body and the senses, from whence a combat or struggle arises, until love gaineth the dominion, and he becometh a celestial man (which is the seventh state).

"(7) They who are regenerated do not all arrive at this state, but some do; the greatest part at this day only attain to the first state; some only to the second; some to the third, fourth and fifth; few to the sixth; and scarcely any to the seventh." (*Arcana Cœlestia*, Nos. 7 to 13.)

Dasakaryani. The ten spiritual conquests of the soul according to Saiva Siddhanta.

While man is in the first state enshrouded by matter, he, according to Saiva Siddhanta, identifies himself with his body, the *Anthakavana* and the world, and is therefore plunged in self-love and the love of the world. He must therefore first understand that his body and *Anthakavana* are quite different from him, and must acquire a true knowledge of the nature and functions of the various tatvas of which this world is composed. This is *Tatva-rupa*. In the second stage of Saiva Siddhanta, he learns that the tatvas operate with the help of the soul and the soul understands with the help of the Lord, that the tatvas are only *jadas* and that therefore they are capable of being comprehended by his own knowledge. This is *Tatva-darsana*. For a further

understanding of this read Arguments 1 and 2, Sutra V., of *Sivajnanabotham*.

In the third state, *Tatva-suddhi*, he understands that everything perceived by human understanding is liable to decay (*vide* Argument 8, Sutra VI., *Sivajnanabotham*).

In the fourth stage, *Atma-rupa*, he is quite sure that the tatvas are *jadas* and extricates himself from their hold. He also understands that his soul itself is intelligence, and how it is stimulated and how he understands with the aid of Hara (Argument 2, Sutra V., *Sivajnanabotham*). See also Argument 4, Sutra VII.

The fifth stage is *Atma-darsana*. (*See* Sutra VIII.)

When the mala decreases gradually and the soul advances in virtue and knowledge, there is a greater and greater inflow of Divine Grace into it. When the soul has sufficiently advanced in virtue and knowledge, charity and faith, the Lord appears and instructs.

The fourth argument states that the soul reaches the feet of the Lord when it sees itself to be different from the senses, just as a man reaches the ground when the rope of the swing breaks.

In this stage his actions should not appear to his view. He should lose his "I-ness" and "My-ness," and his original idea of limitation must go.

The soul sees the grace of God by means of the Guru, and by means of the help of that grace, the soul knows that it is above the tatvas. This stage is called *Siva-rupa*. By means of this Siva-rupam, the soul knows that the grace of the Lord is its life. This is *Siva-darsana*.

Sixth stage, *Atma-suddhi* (Purification of the soul).

The ninth sutra of *Sivajnanabotham* says that the soul in perceiving itself with the eye of the Lord who cannot be perceived by the human understanding, and on giving up the world by knowing it to be false like a

mirage, will find rest in the Lord. Let the soul contemplate *Sri Panchak-shara* according to law.

The spiritual aspirant must undergo a course of preliminary perfection of discipline to qualify himself as a disciple to receive the initiation into the higher mysteries of life. The first stage is *Sravana*, graduation in which involves the clearance of all doubts and misapprehensions of the mind by instructions received from the Guru. This is the *Deeksha* stage.

The second stage is *Manana*, graduation in which involves the clearance of all delusive appearances or vain imaginings of the thought-making mind which are not in accord with the great and eternal facts of existence, and a consequent apprehension and clear exposition of the truths or meanings of facts in language which at once becomes the slave of thought.

The third state is *Nidhidhyasana*, graduation in which involves the elimination of all incongruous elements in ideal-building which lead to the entertainment of what is commonly called "impracticable ideals"—a negation in terms, as all ideals have to be realised or are built up for realisation and not for dilly-dallying. The spiritual transformation cannot be accomplished without the aid of transformed souls who have realised the Truth in their own individual lives. This is called *Sat-Sangam*.

According to the eighth sutra, when the soul sees itself to be different from the senses, it seeks the feet of the Lord. That vision will be sufficient.

The thirty-ninth stanza says:

"Just as when you drop a stone into a pond covered with algæ, the water gets cleaned for a while, and is covered up again, the Mala Maya and Karma will become detached from the man when he is attached to God; they become attached to him, otherwise. Those who dwell at the feet of the Lord with love and steadi-

ness will never lose their *Samadhi*. To those who cannot always fix their minds on God we will give another means whereby they can cut their bonds asunder."

Siva-darsana is knowing for certain that the soul cannot perform what the *Arul* (grace) does. Just as the eye in touch with the rays of the sun does not become the sun, so the soul must know that it cannot do what the Arul does, and lose its self-knowledge and join *Arul* without joining it. This is purification of the soul.

Union with God

The eleventh sutra says: " Just like the soul which by uniting with the eye makes the eye see objects by showing them to it, and itself sees, so the Lord by union with the soul makes the soul know, and Himself knows. This *advaita* knowledge and undying love will unite the soul to His feet."

Note. The light of the eye and the intelligence of the soul, though two, are but one while seeing. This is the *advaita* relation.

The first argument proves that the Lord knows whatever the soul knows, as the soul cannot perceive anything except with the aid of the Lord.

Unless the light of the lamp mixes with the light of the eye, and also joins the object, the eye cannot perceive objects. In the same manner the soul which knows when made to know, can have the power of understanding and be able to perceive objects only when the Chit-sakti of the Lord unites with the Chit-sakti of the soul and goes with it and joins the object. The soul will never stand alone and cannot perceive anything all alone. Therefore not only for the expression of intelligence but also for the perception of objects, the Lord must necessarily be with the soul and the Lord Himself feels what the *Jnanis* (wise men) feel.

Note. By uniting with the souls, the Lord produces will, intelligence and action in the souls. In the Mukti condition also the experience of Sivananda (Bliss of Siva) is due to the soul by the help of God.

The first illustrative stanza runs as follows: "As the soul becomes conscious of such objects only as it comes in contact with each of the senses separately, it cannot apprehend all the objects of the five senses at once but apprehends them only one by one. But God sees and understands all things at once."

Freedom of Will

In the freed condition, what the soul knows the Lord knows, what the soul wills the Lord wills, and what the soul does the Lord does. If the Lord's Will, Intelligence and Energy act upon the soul in doing good, it is right. But is it proper if the Lord helps the soul in doing evil? The Lord gives body, etc., to the soul as external help and for the purpose of the soul's working. He is with it as internal help. The soul has the right to make use of the helps as it likes. If it uses them in a bad way, it will be the mistake of the soul and the Lord cannot be blamed for it. The matter is something like this. If a father gives a style, a knife and a palmyra leaf to his son, and asks the boy to set right the palmyra leaf with the knife and write on it with the style, and he cuts his throat with the knife and the style, the blame will not lie on the father but on the child. As it is the mistake of the soul, the Lord punishes the wicked acts, and when the soul feels it could not bear the punishment, He shows the right path and leads him to His feet.

The second argument treats of the union with God. Even in such union there is the exercise of will, under-

standing and action, and the soul does not become the Lord in the pantheistic sense.

Prop.: If the soul does not forget the *advaita* relation with God and loves Him unfailingly, knowing that its actions are God's, and walks according to the way the grace of the Lord directs, the soul will reach the feet of the Lord.

Reason: As the Lord dwelling in each man inseparably, metes out to each according to his desert.

The first illustrative stanza runs as follows: "Although the sun shines equally upon all, to the blind man he is darkness, and to the not-blind he is light. Though the Lord is in *advaita* relation with all, He will appear before the Muktas from whom malam has been removed and not to others conjoined to malam. When the lotus ready for opening and the other not so ready are placed side by side in the presence of the sun, he will only make the former open and not the latter. Just like that, the Muktas and others possess bodies. God removes the pasam of the former, and he expands the limited consciousness of the Muktas into the infinite consciousness on account of their fitness to know Him by their unremitting devotion towards Him, but does not interfere with the rest. Therefore the darkness of those who understand Him by their love will be removed by His Arul."

The second illustrative stanza, which states how pasam is removed and consciousness developed, and how by *Bhakti* (love) *Mukti* (salvation) is obtained, runs as follows:

"Just like the moon, which removes deep darkness step by step, so the Lord, being anxious to make the soul reach His feet, removes the *Anavamala* of the soul and attracts the soul to Himself, incurring no change in Himself, just like the magnet that attracts iron and brings it under control without being affected."

What has been here stated on *Dasakaryani* or the "Ten Achievements" may be summarised as follows: Owing to the adherence of mala, ignorance, the soul does not know what is true and what is good. It thinks that the body and the world, that is, the fleeting pleasures they give, are true and good, and seeks them and exposes itself to evil consequences. On account of this wrong idea, the soul does not know our true position and our relation to God. We do not realise the instability of these worldly pleasures nor do we realise our capabilities and the prospects that we have of eternal happiness. When we realise them, we could not be allured by the seeming pleasures of this fleeting world. Our first duty is therefore to liberate ourselves from this mala and our evil tendencies attendant thereon. To do this we must realise that the world is distinct from ourselves and learn the true nature of the tatvas. We must know that these tatvas work with the aid of the soul and that the soul works with the aid of the Lord, and that therefore they are irrational objects that can be comprehended by us. We must transcend their influence. In this upward march, the aspirant has many a formidable foe to face. The first and foremost is that of the five senses. The soul must know that it is distinct from these senses. It must lose its "I-ness" and "My-ness" and become one with God. The highest injunction is to stand still and do God's will and become one with Him. The aspirant must lose his individuality or will in the person of the Universal Will. So long as there is the play of his own egoism, the superior Light cannot act on it. All actions are not prohibited, but even the most virtuous acts, unless dedicated to God and done as following His will, will only produce more Karma. This injunction if obeyed will purify the soul. The mind is another foe that has to be controlled. Having conquered these, the aspirant feels better fitted

to follow the paths of *virtue and knowledge, i.e. charity and faith*. These paths consist of Tapas, Charya, Kriya and Yoga, which lead one to Jnanam (wisdom). The soul becomes freed from the trammels of desires by experience gained by a due performance of tapas. The practice of tapas develops sufficient wisdom in the soul to enable it to obtain Moasha.

Let us now turn to Swedenborg's teachings on the subject.

The Seven Spiritual Conquests of the Soul according to Swedenborg

In the first state of Swedenborg there is nothing that is good or true in man. But there is in him thick darkness or ignorance as to all things respecting such things as are of faith towards the Lord, consequently, respecting spiritual and celestial life; he is plunged in the lusts and falsities therein originating. In this state he fancies all things to be good which relate to self-love and the love of the world, and all things to be true which favour those loves; not aware herein that such good things are evils and such true things are false; but when man is conceived anew, he then begins first to know that his goods are not goods, particularly when he is enlightened to see that the Lord is, and that He is essential goodness and essential truth. Therefore before man can know what is true and be affected with what is good, there must be a removal of such things as hinder and oppose the admission of truth and goodness. Thus the old man must die before the new man can be conceived.

Before going to the next step, we shall describe what faith and charity are. In Nos. 340 to 342, *True Christian Religion*, Swedenborg proves that the sum and substance of faith is, that he who lives well and believes

aright, is saved by the Lord. In No. 349 he proves that a number of truths cohering as it were in one whole, exalt and perfect faith. In No. 350 he proves that the truths of faith can be multiplied to infinity, and in No. 351 he proves that the truths of faith are arranged in series and thus as it were into bundles. In No. 352 he says that faith is perfected according to number and coherence of truths. In No. 355 he says that faith is not charity, and neither has any life except from the Lord. In No. 356 he proves that a man has power to procure faith for himself; in No. 357 he proves that a man has power to procure charity for himself, and in No. 358 he proves that a man can also procure for himself the life of faith and charity.

In No. 359 he proves that, nevertheless, nothing of faith or charity, or of the life of either, is from the man, but from the Lord alone. He says: "A man of himself can procure for himself nothing but natural faith, which is a persuasion that a thing is so because some person of authority has affirmed it, and nothing but natural charity, which is an endeavour to merit favour for the sake of some recompense, in which faith and charity there is the man's selfhood, but no life as yet from the Lord. Still by both of these a man prepares himself to become a receptacle of the Lord, and so far as he prepares himself, the Lord enters and causes his natural faith to become spiritual, also his charity, and thus makes both alive. . . . This conclusion follows, that, as a man prepares himself in a natural way to receive the Lord, so the Lord enters and makes all things within him spiritual and thus alive. On the other hand, in proportion as a man does not so prepare himself, he puts away the Lord from himself, and does everything by himself; and whatever a man does of himself, has nothing of life in it."

In No. 360 he says that so far as a man is in the

light and heat proceeding from the sun of the spiritual world, he is in spiritual faith and charity; but that so far as he is in the light and heat proceeding from the sun of the natural world, he is in natural faith and charity.

Then follows the section which says: "The Lord, charity and faith, make one like life, will and understanding in man; and if they are divided each perishes like a pearl reduced to powder."

This is considered under five heads—the first of which is "that the Lord with all His Divine Love, all His Divine Wisdom and all His Divine Life enters by influx into every man." He says: "It follows that God enters by influx into every man with all His Divine Life, that is with all His Divine Love and Divine Wisdom constituting the Divine Life itself as may be seen above (Nos. 39 and 40); for the Divine is indivisible. But how He enters by influx with all His Divine Life may be seen in some measure from what is known as to the sun of this world; for this sun with all its essence consisting of heat and light, enters by influx into every tree, fruit, flower, and into every stone, whether common or precious, and as every object takes in its own portion of this general influx, and yet the sun does not divide its heat and light, and distribute a part here and a part there, so it is also with the sun of heaven, from which Divine Love proceeds as heat, and Divine Wisdom as light. These two enter by influx into human minds, as the heat and light of the sun of this world enter into bodies and vivify them, according to the quality of the recipient forms, each of which takes as much as it needs from the general influx.

"The Lord is also omnipresent, and whenever He is present, there He is with His whole presence; and it is impossible for Him to take anything from it and consequently impossible to give part of it to one and

part of it to another, but He gives it all, and to man the capacity of taking either little or much. He says also that He makes His abode with those who keep His commandments and that the faithful are in Him and He in them. In short, all things are full of God and everyone takes his portion from that fullness.".

In No. 365 he speaks of the entry of the Lord by influx into every man, with the whole essence of faith and charity. "This follows from the former theorem; since the life of Divine Wisdom is the essence of faith, and the life of Divine Love is the essence of charity; wherefore, when the Lord is present with those things that are properly His—His Divine Wisdom and Divine Love—He is also present with all the truths of faith and all the goods of charity; for by faith is meant all the truth which a man perceives, thinks and speaks from the Lord, and by charity all the good with which he is affected by the Lord and which he subsequently wills and does . . . whereas the heat and light proceeding from the Lord as a sun contain in their bosoms all the infinities that are in the Lord; the heat all the infinities of His Love, and the light all the infinities of His Wisdom, and thus also in infinity every good of charity and every truth of faith. From this it is now clear that nothing is wanting to render men capable of receiving from the Lord, because He is omnipresent, all the good of charity and all the truth of faith. . . . These instances are adduced in order to illustrate what was said above concerning the spiritual light which proceeds from the Lord, that it contains in it all the things pertaining to wisdom and therefore all that pertains to faith; and it is this light by which the understanding sees and perceives rational things analytically, as the eye sees and perceives symmetrically what is natural."

In No. 366 he says that every man receives them according to his form. "By form," he says, "is here

meant the man's state as to his love and wisdom together, consequently also with reference to his affections of the goods of charity, together with his perceptions of the truths of faith. It has been shown above, that God is one, indivisible and the same from eternity to eternity, not the same simply, but infinitely, and that all variation arises from the subject in which He dwells. . . . The life of God in all its fullness, is not only with the good and pious, but also with the wicked and impious, and also with the angels of heaven, and the spirits of hell; there is this difference, that the wicked obstruct the way and shut the gate lest God should enter the lower regions of their minds, whereas the good prepare the way, and open the gate, and also invite God to enter into the lower regions of their minds, just as He dwells in its highest regions, and thus they form the state of the will for the influx of love and charity, and the state of the understanding for the influx of wisdom and faith, consequently for the reception of God."

In No. 367 he says that the man who separates the Lord, charity and faith is a form not recipient of but destructive of them. He says: "They who separate the Lord from charity and faith either cease to exist or else are abortions; the Lord is Life itself, as may be seen above (No. 358)." In the same manner he speaks of the variations of other separations.

In No. 368 he speaks about the Lord being charity and faith in man, and man being charity and faith in the Lord. A man himself, however, cannot be the Lord, but charity and faith can, which are in him from the Lord, by virtue of which two things he is essentially a man. This truth is dealt with in the following order.

In No. 369 he says: "It is by conjunction with God that a man has salvation and eternal life." "Man was created a native of heaven, and also of the world, and

so far as he is a native of heaven he is spiritual, but so far as he is a native of the world he is natural; and the spiritual man has power to think of God and to perceive whatever relates to Him, and also to love God, and to be affected with what proceeds from Him; from which it follows that he is capable of being conjoined to God. . . . Moreover, he can think of the operations of God, which are chiefly faith and charity, and of many other proceedings from these two. A man has not only the power to think of God but also to love Him. That a man can do God's commandments and that this is to love Him and to be loved by Him is evident from the statements in John xiv. 21. Moreover, what is faith but conjunction with God by means of truths, which belong to the understanding, and thence to the thought? And what is love but conjunction with God by means of goods, which belong to the will, and thence to the affections? God's conjunction with man is a spiritual conjunction within the natural, and the man's conjunction with God is a natural conjunction from the spiritual. For the sake of this conjunction as an end, man was created a native both of heaven and the world; as a native of heaven, he is spiritual, and as a native of the world he is natural. If, therefore, he becomes spiritual-rational and at the same time spiritual-moral, he is indeed conjoined with God and by means of that conjunction has salvation and eternal life; but if a man is only natural-rational and also natural-moral, in this case God has conjunction with him but he has no conjunction with God; as a result spiritual death comes to him, which in itself is natural life without spiritual; for the spiritual, which is the Life of God, is extinct in him."

In No. 371 he speaks of the fact that conjunction with the Lord is reciprocal, that is, the Lord is in man, and man in the Lord. Authorities are quoted from the

Bible concerning this; one is "He that abideth in me and I in him, the same bringeth forth much fruit." (John xv. 4, 5.) Man ought to conjoin himself with God in order that He may conjoin Himself to him; otherwise there can be no conjunction, but a withdrawal and a consequent separation. Yet this is not on the Lord's part, but on man's. Man is endowed with freedom of choice in order that this reciprocal conjunction may exist. From this freedom he (man) derives his power of reciprocation or his ability to conjoin himself with the Lord or with the devil.

In No. 372 he speaks of the fact that this reciprocal conjunction of the Lord and man is effected by means of charity and faith: "So far as a man is in the good of charity and the truths of faith, so far he is in the Lord, and the Lord in him; for conjunction with the Lord is spiritual conjunction, and spiritual conjunction is brought about exclusively by charity and faith. . . . From what has been said it now follows that the Lord is charity and faith in man, and man is charity and faith in the Lord; for the Lord is spiritual charity and faith in man's natural charity and faith, and man is natural charity and faith from the spiritual of the Lord, which, when united, produce spiritual-natural charity and faith."

In No. 373 he speaks of charity and faith being together in good works. He says: "In every work that proceeds from man, there is the whole man as to his disposition or essential quality. By his disposition is meant the affection of his love and thought therefrom; these form his nature, and in general his life. Works viewed in this light are like mirrors reflecting the man. . . . That a man in all that proceeds from him, both in general and particular, is such as he is in his internal man, he manifests in himself after death to the life, for then he lives an internal and no longer an

external man. That good is in man and that every work which proceeds from him is good, when the Lord, charity and faith reside in his internal man, will be shown in the following order: (1) Charity is to will well and good works are to do well from willing well. (2) Charity and faith are mere mental and perishable things unless they terminate in works and co-exist in them, whenever it is possible. (3) Charity alone does not produce good works, still less faith alone; but charity and faith together produce them."

Charity

In order that the spiritual conquests of the soul may be clearly understood, Swedenborg first explains some subjects, the first of which is treated of in No. 397, under the heading—"The Will and the Understanding."

He says: "(1) A man is endowed with two faculties which constitute his life; the one is called the will and the other the understanding; they are distinct from each other, but so formed as to be one, and when they are one they are called the mind. These therefore constitute the human mind, and the whole life of man is there in its beginnings, and thence in the body. (2) As all things in the universe which are according to order have relation to good and truth, so all things in man have relation to the will and the understanding, since good in him belongs to his will and truth to his understanding; for these two faculties or these two lives of man, are their receptacles and subjects, the will the receptacle and subject of all things pertaining to good, and the understanding of all things pertaining to truth. Goods and truths in a man have no other place of existence; the same is the case with love and faith; since love pertains to good, and good to love, faith is of truth and truth of faith. (3) The will and the under-

standing also constitute man's spirit, for his wisdom and intelligence, his love and charity, and also his life in general, reside in these; the body is entirely subject to them. (4) Nothing is of more importance than to know clearly how the will and the understanding form one mind; for there is a marriage between them like that between good and truth. The nature of this marriage will be evident from what will be presently stated concerning good and truth, that as good is the very being of a thing, and truth its manifestation, so a man's will is the very being of his life, and the understanding is the manifestation of life derived from that being; for good, which is of the will, forms itself in the understanding and so renders itself visible."

Good and Truth

In No. 398 he says: "(1) All things in the universe that are in Divine Order, have relation to good and truth. There is nothing in heaven or in the world that does not relate to these two; this is because they both proceed from God, from whom are all things. (2) From this it is evident how necessary it is for man to know what good and truth are; and how one regards the other and how the one is conjoined to the other. (3) It is according to Divine Order for good and truth to be conjoined and not separated in order that they may be one and not two; for they proceed from God and are conjoined in heaven and therefore they must be conjoined in the Church. The conjunction of good and truth in heaven is called the heavenly marriage, for all these are in this marriage. (4) The angels in heaven derive all their intelligence and wisdom from this marriage, but not from good separate from truth. It is the same with the members of the Church, and so on."

No. 401 speaks of the internal and external man.

"The internal of man is that by which he is in the spiritual world, and the external that by which he is in the natural world. His internal is called the internal man and his external is called the external man. (2) Every man has both an internal and an external. With the good the internal is in heaven and its light; this light is with them illuminated by the light of heaven so that the internal and external act in unity, like cause and effect, or like prior and posterior. (3) The internal is what is called the spiritual man, because it is in the light of heaven and this light is spiritual; while the external is what is called the natural man, because it is in the light of the world and this light is natural, and so on. . . . (8) Those with whom the internal spiritual man is opened to heaven and to the Lord, are in the light of heaven and in enlightenment from the Lord, and consequently in intelligence and wisdom. These see truth from the light of truth and have a perception of good from the love of it. (9) The internal and external here treated of, are the internal and external of man's spirit; his body is only a superadded external within which the others exist; for the body does nothing from itself but from the spirit which is in it."

In No. 394 he speaks of the universal loves, viz., the love of heaven, the love of the world and the love of self.

In No. 403 he says that those three loves, when they are rightly subordinated, make a man perfect; but when not rightly subordinated, they pervert and invert him.

In No. 406 he says that every man individually is the neighbour who ought to be loved, but according to the nature of his good.

In No. 412 he says: "Man collectively or as a smaller or larger society, and man formed of societies, that is one's country, is the neighbour that ought to be loved."

In No. 435 he says that the first thing of charity is to put away evils, and the second is to do its goods which are of use to the neighbour.

We shall now return to our subject and consider the *Second State* of Swedenborg.

In this state a distinction takes place between the things which are of the Lord and the things which are proper to man. The things which belong to the external man are separated from the things which belong to the internal. When man co-operates with the Lord in the matter of his progress, the Lord gives the first dawn of light to see that He is and that He is essential goodness and essential truth, and that there is no goodness and truth but from Him. He then distinguishes between the internal man and the external man. Man before he is regenerated does not even know that any internal man exists, much less does he know the nature and quality thereof; in consequence of his immersion in corporeal and worldly things, he cannot conceive there is any distinction between the internal and external man; and the things of the internal man being lost in the same immersion, he forms one obscure and confused man, out of two substances that are totally distinct. The second thing therefore which man observes in the course of regeneration is that he begins to know there is an internal man, or that the things which are in the internal man are goodnesses and truths which are of the Lord alone. And whereas the external man, when he is regenerating, is of such a nature that he still supposes the good things which he does to be done of himself, and the truths which he speaks to be spoken of himself, and whereas, being such, he is led of the Lord, as by somewhat of the things of his proprium, to do good and to speak truth. (*Arcana Cœlestia*, No. 24.)

The third state is that of repentance, in which the penitent person, from the internal man, beginneth to

discourse piously and devoutly and doeth good actions, like works of charity, but which nevertheless are inanimate because they are supposed to originate in himself.

Repentance is here treated of. "None can become regenerate before those more grievous evils which render a man detestable in the sight of God are removed, and such removal can only take place by repentance. In Nos. 420 to 524, *True Christian Religion*, Swedenborg establishes that "man is born to evils of every kind, and unless he removes them in part by repentance he remains in them; and whoever remains in them cannot be saved."

In Nos. 528–531, *True Christian Religion*, Swedenborg establishes that "actual repentance consists in a man's examining himself, recognising and acknowledging his sins, supplicating the Lord and beginning a new life."

In Nos. 572–575 Swedenborg establishes that "unless a man is born again and as it were created anew, he cannot enter into the Kingdom of God."

In Nos. 576–578 Swedenborg establishes that "the new birth or creation is effected by the Lord alone, through charity and faith, as the two means, man co-operating."

In Nos. 583–586 he establishes that "regeneration takes place in a manner analogous to that in which man is conceived, carried in the womb, born and educated."

There are two states into which a man must enter, and through which he must pass, in order from natural to become spiritual. The first state is called Reformation and the other Regeneration. In the first man looks from his natural state towards the spiritual, and desires to attain it; in the second state he becomes a spiritual-natural man. The first state is formed by the truths which belong to faith, by which he looks towards charity; the second is formed by the goods of charity, from which he enters into the truths of faith; or, what

is the same thing, the first is a state of thought from the understanding, the other is a state of love from the will. As the latter state commences, and is advancing, a change takes place in the mind; for then the love of the will flows into the understanding, acts upon it, and leads it to think in accord and agreement with his love; so far as the good of love then acts the first part, and the truths of faith the second, the man is spiritual and a new creature. He then acts from charity and speaks from faith; he sensibly feels the good of charity and perceives the truth of faith; he is then in the Lord, is in peace and is thus regenerated.

In Nos. 587–590 Swedenborg establishes that "the first act of the new birth, which pertains to the understanding, is called Reformation; and the second which pertains to the will, and thence to the understanding, is called Regeneration."

Concerning will and understanding, No. 397, already quoted, may be read. In No. 587 he says: "That the evils in which a man is born are ingenerate in the will of the natural man, and that the will inclines the understanding to favour it by thinking in agreement with it, was shown in the above article. Therefore that man may be regenerated it is necessary that it be done by the understanding, as by a mediate cause; and this is accomplished by the information which the understanding receives first from parents and teachers, and afterwards from reading the Word, from sermons, books and conversation. The things which the understanding thus receives are called truths, so that it is the same whether we speak of reformation being effected by the understanding, or by the truths which the understanding receives. For truths instruct a man in whom and in what he ought to believe, and also what he ought to do, consequently what he ought to will; for whatever a man does, he does from the will, according to the

understanding. Since then the very will of man is by birth evil, and the understanding teaches what is good and what is evil, and he has power to will or not to will, either the one or the other, it follows that he must be reformed by means of the understanding. So long, however, as he sees and acknowledges in his mind that evil is evil, and good is good, and thinks that good ought to be chosen, so long that state is called reformation; but when he actually wills to flee from evil and do good, then commences the state of regeneration.

"For this end man is endowed with a capacity of elevating his understanding almost into the light in which the angels are, that he may see what it is necessary for him to will and thence to do, in order to be prosperous in this world for a time, and blessed after death for ever. He becomes prosperous and blessed if he procures wisdom for himself, and keeps his will in obedience to it; but he becomes unfortunate and unhappy if he submits his understanding to the guidance of his will. The reason of this is, that the will from its birth inclines to evils, even to enormous ones. . . ." In No. 589 he says: "It is to be noted that the power to raise the understanding, even up to the intelligence which the angels of heaven enjoy, is inherent by creation in every man, evil as well as good, in fact in every devil in hell; for all in hell were once men. . . . From this too, it is evident that the first thing of the new birth is the reception of truths in the understanding, and the second is a willingness to act according to truths, and at length to practise them. None, however, can be said to be reformed by the mere knowledges of truths; for a man from the power he enjoys of raising his understanding above the love of his will, can apprehend truths, and also speak, teach and preach them. But he is a reformed man who is in the affection of truth for truth's sake;

for this affection conjoins itself with the will, and if it continues conjoins the will with the understanding, and then regeneration begins."

In No. 590 he points out how regeneration afterwards advances and is perfected. The nature of the man whose understanding has been raised, but not the love of the will by means of it, is like an eagle flying aloft, but no sooner does he see food below, as poultry, young swans or even lambs, than he pounces down and devours them.

In No. 413, *Divine Love and Wisdom*, he establishes that the wisdom or understanding from the potency imparted to it by the love or the will is able to be elevated, and to receive those things that pertain to light from heaven and to perceive them. He says: "That man can perceive the deep things of heaven when he hears them, has been shown above in many places. This is the faculty of rationality which every man has by creation. It is this faculty of understanding things intimately, and of deciding what is just and right, and what is good and true, that distinguishes man from the beasts. This is meant therefore, when it is said that the understanding can be elevated and receive those things that pertain to light from heaven and perceive them."

In No. 414 he establishes that the love or will can be similarly elevated, and receive those things which pertain to heat from heaven, if it loves wisdom its spouse, in that degree. He says: "But the love or will cannot be thus elevated by anything of honour, glory or gain, as an end, but by the love of use, thus not for the sake of self but for the sake of the neighbour; and because this love is imparted only by the Lord from heaven and this when man shuns evils as sins, therefore by these means, the love or will can be elevated, and not apart from these means. But the love or will is elevated into the heat of heaven, and the

understanding into the light of heaven; and if both are elevated, a marriage of them takes place there, which is called the heavenly marriage, because it is the marriage of heavenly love and wisdom. It is therefore said that love also is elevated, if it loves wisdom its consort in that degree. Love towards the neighbour from the Lord is the love of wisdom or the genuine love of the human understanding. This is like the case of light and heat. There is light without heat, and there is light with heat; without heat in winter, and with heat in summer; and when heat is conjoined with light, then everything flourishes. The light in man corresponding to the light of winter is wisdom without the love of it, and the light in man corresponding to the light of summer is wisdom with the love of it."

In No. 416 he establishes that love or will draws back the wisdom or understanding from its elevation to act in unison with it.

In the third state man supposes that he does good and speaks truth from himself inasmuch as at that time he is not capable of conceiving otherwise. But when he is vivified by love and faith, he attributes all his goodness and truth to God. This is his fourth state. In this state faith and charity are enkindled in his internal man.

In the fifth state the man speaks from a principle of faith which belongs to the understanding and thereby confirms himself in truth and goodness. In this state things brought forth by him are animate.

In the sixth state the man speaks what is true and does what is good from a principle of faith in the understanding, and from a principle of love thence derived in the will.

In this state he is a spiritual man, *i.e.* he is an image of God. His spiritual life is delighted and sustained by such things as relate to knowledges respecting faith and

to works of charity; and his natural life is delighted and sustained by such things as belong to the body and the *senses* from whence a combat arises. This combat is therefore between the internal and external man.

In Nos. 596 and 598, *True Christian Religion*, Swedenborg says: "A combat arises at that time, because the internal man is reformed by means of truths, and from these he sees what is evil and false, and these are still in the external or natural man. Hence there arises now, for the first time, a disagreement between the new will above and the old will beneath; and this disagreement between the two wills is attended with disagreement also between the delights of each. For it is well known that the flesh is opposed to the spirit and the spirit to the flesh, and that the flesh with its lusts must first be subdued, before the spirit can act and man become new. After disagreement of the two wills a combat arises which is called spiritual temptation; but this temptation or combat is not between goods and evils, but between the truths of good and the falsities of evil; for good of itself cannot fight, but it fights by means of truths, neither can evil fight of itself, but by its falsities, as the will cannot fight of itself, but by the understanding, where its truths are. The devil or hell attacks him, and calls forth all his evils, while the Lord defends him, and calls forth his goods. But although the combat is waged in the spiritual world, still it is waged in the man between the truths of good and falsities of evil that are in him; he ought, therefore, to fight wholly as of himself, since he enjoys freedom to act for the Lord or for the devil. He acts for the Lord if he abides in truths from good, and in favour of the devil if he abides in falsities from evil. It follows from this that whichever conquers, whether the internal man or external, rules over the other. If the internal man conquers, it obtains the rule, and subdues all the

evils of the external man, and regeneration proceeds, but if the external conquers, it then obtains the command, and disperses all the goods of the internal man and thus regeneration comes to an end.

"After a man has passed through temptation, he is, as to his internal man, in heaven, and by means of his external, in the world; so that it is by temptations that the conjunction of heaven and the world is effected with him, and the Lord abiding with him, rules his world from heaven according to order.

"If in this combat love gains dominion, he becomes a celestial man. All those things are called spiritual which relate to the knowledges of faith, and all those things celestial which relate to love towards the Lord and towards the neighbour; the former appertain to the understanding, the latter to the will. In the unregenerate state man is not a man, but as he advances in regeneration he acquires little by little that which constitutes him a man until he becomes an image of God. In the meantime, while the Lord fights continually for him against evils and falsities, and by such combats confirms him in his truth and goodness; the time of combat is the time of the Lord's operation; wherefore a regenerate person is called by the prophets the work of the fingers of God; nor doth the Lord cease to work until love is the principal agent, and then the combat is over; when the work is so far perfected, that faith is joined with love, it is then called very good, because then the Lord governs and directs man as His likeness. At the end, evils depart and goods succeed in their place and man is introduced into heaven."

Briefly stated, the first state of Swedenborg is the kevala state of Saiva Siddhanta in which darkness or ignorance reigns supreme. In the second state the soul discovers what is of the Lord and what is of the world. The body and the world are found to be false. The

external is separated from the internal. In the third state, which is a state of repentance, the internal man begins to do good actions, but they are inanimate because the man thinks he does them himself. In the fourth state faith and charity are enkindled in his internal man. In the fifth state he discourses from the principle of faith and thereby confirms himself in truth and goodness; then the things produced by him are animated. In the sixth state, he begins to act from a principle of love as well as from a principle of faith and therefore becomes a spiritual man and is called an image. Then arises a combat between the spiritual and the natural, and he becomes a celestial man, which is the seventh state.

Removal of malam in the Saiva Siddhanta is the removal of evils and falsities of Swedenborg. To realise that the world is distinct from ourselves refers to the second state of Swedenborg. The five senses are the temptations that draw us away from the right path. The removal of *Ahankara* is effected by abiding in the Lord and becoming one with Him and in doing His will. The Christians every day pray, "Thy will be done." The mukti state is the state of union with the Lord referred to in the Bible. The two kinds of states are exactly the same.

The ten spiritual conquests of the soul according to Saiva Siddhanta are contained in the seven of Swedenborg, which are more practical and can be easily understood. In a short chapter like this, it is impossible to fully explain the spiritual conquests of the soul. The subject is a very difficult one. Swedenborg devotes many hundreds of pages to this subject, and the treatment of the subject in *Sivajnanabotham* requires a volume of explanation.

Readers desiring more information may refer to the *True Christian Religion* and *Sivajnanabotham.*

CHAPTER XXI

JESUS CHRIST

In No. 82, *True Christian Religion*, Swedenborg says: "It is believed at this day in the Christian churches, that God, the Creator of the universe, begat a Son from Eternity and that this Son descended and assumed the Human, in order to redeem and save mankind; but this is an error, and falls to the ground of itself when it is considered that God is one, and that it is worse than fabulous in the sight of reason to say that the One God begat a Son from eternity; and that God, the Father, together with the Son and the Holy Ghost, each of whom is separately God, is one God. . . . This fabulous notion is wholly dissipated like a falling star in the air, when it is demonstrated from the Word that Jehovah God Himself descended and became Man and also the Redeemer." He accordingly quotes passages in proof thereof. He says that the Absolute Divine of the Father was the soul and life of Jesus, since the Divine cannot be divided. In No. 85 he establishes that Jehovah God descended as the Divine Truth which is the Word; and yet he did not separate the Divine Good. In No. 89 he proves that God assumed the Human according to His own Divine Order. He says: "Now since God did descend, and since He is Order itself, as is there proved, it was necessary, in order for Him actually to become man, that He should be conceived, carried in the womb, born, educated, gradually acquire knowledge, and by it be introduced into intelligence and wisdom." He says that it was according

to Order, that the Lord proceeded even to union with the Father. He is called the Son of God, the Son of Man and the Son of Mary; and by the Son of God is meant Jehovah God in His Human, by the Son of Mary the Lord as to the Word, and by the Son of Mary, properly the Human which he assumed. He says further, that the Divine Trinity—God the Father, the Son, and the Holy Spirit—is in the Lord, and that the Father in Him is the originative Divine, the Son the Divine Human, and the Holy Spirit the Proceeding Divine.

The scientific objection to the possibility of birth direct from a divine cause is answered by Dr. Frank Sewall thus: "The manifestations of life as it appears clothed in the various forms of nature, science can deal with. The descent of life into the form, its choosing, its determining this or that particular form, are things beyond all the powers of the scientific lens and laboratory ever to reach. Here we have two authorities only; two witnesses only can enter into this field; Divine Revelation and human reason. It is not that herein any prerogative is denied to science; it is science itself that deliberately lays aside this prerogative when it says: 'I do not know!'" He further says in his *Reason in Belief*, pages 127 and 128: "The possibility of the conception of Christ without the intervention of a human father, presents a difficulty only to those minds who are accustomed to reason backward from matter to spirit, or from effect to cause, rather than from spirit to matter, and from cause to effect. If we think first of matter, and of its producing in some utterly unintelligible way life, spirit and form, then we may wonder how there could create itself a new material receptacle which should be the paternal germ of our Lord's body. But if we think of life as producing all form and all matter; or of the eternal and only

substance emanating in such spheres that we may become sensible of it as matter, then the formation of the paternal part of our Lord's body is no more miraculous that any other act of direct creative power. The creation of the first man was without a human father. A new soul-form, that of the finite human being, was made, and a new receptacle of divine life was so put into the world. But in the case of the Incarnation, a human form was made to be the receptacle of the Infinite Divine, and in the body of the Mother it was clothed with a material human body and nature, and this was to be the body of the Father Himself when He should, in the process of His redemption, enter gradually into it, and make it His own tabernacle or dwelling, as that of Emanuel—'God with us.'"

Parthenogenesis, as it is called, is in man a violation of the natural order and contrary to the laws of evolution. It is common in the lower orders of nature, and its occurrence even in the human race, according to the eminent biologist, Prof. G. J. Romanes, would be by no means out of the range of possibility. He says: "Even if a virgin has ever conceived and born a son, and even if such a fact in the human species has been unique, still it would not betoken any breach of physiological continuity." So says the *Epiphany* of 21st December, 1907.

Many in the world object to the statement that the One who is infinite may also be finite—that the fullness of deity may stand within the ring of humanity. The Rev. Richard Morris in his *Rationality of Incarnation* answers the objection as follows: "And truly if the question is to be approached from the standpoint of the finite, the rejection is amply justifiable. . . . The Christian theology approaches the question from the standpoint, not of the finite and of man, but of the Infinite and of God. It is of the very essence of the

Christian idea that the incarnation is accomplished by a divine act. It is the work of God. From the beginning the teaching of the Christian Church has been that the God-Man is not a growth out of the original tree of humanity, but a branch grafted upon it; not a human person who has taken to himself the nature of God, but a divine person, who has taken to Himself the nature of man. Hence the question is, not whether the finite can contain the Infinite, but whether the Infinite can contain the finite; not whether man can ascend to the level of Deity, but whether God can condescend to the level of humanity; not what is possible or impossible to man, but what is possible or impossible to God.

"But, it may be urged, that which is logically absurd is indeed impossible to God. If it be intrinsically impossible that one and the same 'Person' should unite in Himself infinity and finiteness, Deity and Humanity, the impossibility remains whether the initiative in the union be ascribed to the divine co-efficient or to the human. It matters not in which of its two sides the antithesis of finiteness and infinity is approached if, after all, the antithesis itself is final and absolute. But is it so? The facts of experience seem to indicate the contrary. The combination of infinity with finiteness, so far from being logically absurd and practically impossible, is precisely what we encounter on all hands. Matter, force, time, space, all supply instances of the union of finite quality with infinite divisibility. I do not for a moment adduce this union of finiteness and infinity in, for instance, a particle of dust as a phenomenon parallel or even analogous to their union in the God-Man of Christian theology. The particle of dust is brought forward to establish merely this one point — that the antithesis of finiteness and infinity is not so absolute as to preclude the possibility of their meeting in one and

the same object. But with the absoluteness of this antithesis there vanishes also the initial objection to the Christian idea of incarnation. There is, then, no *prima facie* case against the rationality of this idea; and it may safely be presumed that no such case can possibly be made out."

Though Siva is absolute, He is not prevented from becoming personal at the same time and appearing as Guru and Saviour in the form of man, out of His great love and feeling for the sin and sorrow of mankind, and helping them to get rid of their bondage. In *Arcana Cœlestia*, No. 1990, we read: "The Infinite itself, which is above all heavens, and above the inmost things in man, cannot be manifested except by a Divine Human. Communication of the Infinite with finite beings is not possible in any other way. This is also the reason why, when Jehovah appeared to the men of the Most Ancient Church, and afterwards to those of the Ancient Church after the flood, and also in succeeding times to Abraham and to the prophets, He was manifested to them as a Man." In *Arcana Cœlestia*, No. 9315, he speaks of the manifestations of the Divine Human before incarnation in these words: "Many of the angels who appeared before the Lord's coming into the world were Jehovah Himself in human form, that is, in the form of an angel. This appears plainly from the circumstance that the angels who appeared were called Jehovah; as for instance, those who appeared to Abraham, who are spoken of in Gen. xviii., that they were called Jehovah may be seen in verses 1, 13, 14, 17, 20, 26, 33. And the angel who appeared to Gideon, who is mentioned in Judges vi., that he also was named Jehovah may be seen in verses 12, 14, 16, 22, 23, 24. Jehovah Himself in the human form, or what is the same thing in the form of an angel, was the Lord. His Divine Human then appeared as an angel, of which the

Lord Himself speaks in John viii. 56–58: 'Your father Abraham rejoiced to see My day: and he saw it, and was glad. Verily, verily, I say unto you, before Abraham was, I am.'"

Here a question arises as to what was the nature of the body of the angel in the form of which Jehovah appeared. Did He not then limit Himself in the body of an angel whatever be the nature of that body? If that is believed, then there could be no objection to the fact of Jehovah appearing as Jesus. It might be answered that the body of Jesus is quite different from those of the angels. In any case the question of limitation is important.

Siva's sports were all in human form of the kind described above in *Arcana Cœlestia*. If Saiva Siddhanta admits, as it does, the possibility of God Siva assuming human form composed of a body which is not human and thus limiting Himself, it must answer the question why God cannot limit Himself in the body of a man. Saiva Siddhanta nowhere says that He cannot do so. On the other hand, there is a stanza in Tirumular one of whose lines when translated runs as follows: "I have discovered *Isa* who was a fœtus or grew into the womb." *Isa* is God. But the same eminent authority in another place says that God can neither have birth nor death. *Vaya Sambita* also repeats it. From these Mr. H. T. Subba Row, in his *Notes on the Bhagavat Gita* enters a vigorous protest against the conception of the supreme God having human Avataras (incarnations). All that that statement means is that God is eternal. Besides, birth implies parents or some superior cause to give birth, and this will contradict the fact that God is One and there is no One superior to Him to give birth to Him. He is Eternal and cannot die. Krishna in the *Bhagavat Gita*, IV. 6–8, says: "Though I am not a being subject to birth and death, and the

Lord of born things, I by my wonder-working power enter into *prakriti* that is mine and am born in a body. Whenever there is a decay of right action and increase of lawlessness, then I make for myself a body, Bharata; for the protection of the well-doers and destruction of ill-doers and the establishment of laws I come to birth age after age." In the Hindu Avataras (incarnations), the Avatar had human parents, but the Christian Avatar has one human parent, *i.e.* the mother. It is quite certain that the body of Jesus was not God. It was only matter. Therefore what we call Avataram (incarnation) with reference to Him must be with reference to His Spirit.

Swedenborg says in No. 89, *True Christian Religion*: "Now since God did descend, and since He is Order itself, as is there proved, it was necessary, in order for Him actually to become man, that He should be conceived, carried in the womb, born, educated, gradually acquire knowledge and by it be introduced into intelligence and wisdom. For this reason He was as to the human, an infant like other infants, a boy like other boys, and so forth; with this difference alone, that He more rapidly, more fully, and more perfectly than others, passed through the different stages of that progress. Luke says: 'The Child Jesus grew, and waxed strong in spirit, and increased in wisdom and age, and in favour with God and man.' (Luke ii. 52). . . . This took place because it is according to Divine Order that a man should prepare himself for the reception of God; and so far as he so prepares himself God enters into him as into his dwelling-place and habitation, such preparation is effected by means of the knowledge of God and of the spiritual things pertaining to the Church, and thus by intelligence and wisdom. For it is a law of order, that so far as a man approaches and draws nigh God, which he must do entirely as of

himself, so far God approaches and draws nigh unto him and conjoins Himself to him in his inmost. Jesus also proceeded according to this order, even to union with His Father." So the indwelling of God in the tabernacle of the assumed human nature was a process that went on gradually; and not until the words were spoken on the Cross, 'It is finished,' could it be said that the human body was ready to become henceforth the object of human worship, God in a human form, glorified and divine."

In *Azivilodukkam* we read: "The Lord assumes the form of a Guru and removes the afflictions of the world."

In *Agastiar Jnanam*, XXX. 23, we read: "Worship Him the Light of the world, who created the world and men, and then assumed the form of a man and became a Guru in the world, without possessing a family, and lived the life of a Sannyasi and established truth and then left for heaven."

This *Agastiar Jnanam* is a very old book, written several centuries ago. We do not know whom this Hindu saint, Agastiyar, meant by the Light of the World. It seems as if it is exactly applicable to Jesus.

In *Tirumantram*, VI. 1–6, we read: "Those fools who do not know that out of Grace the Lord Siva assumed the form of a Holy Guru in this world, and revealed Himself, will say that He is a man like ourselves. The Bhaktas worship Him as the Lord."

The Trinity

To understand the doctrine of the Trinity according to Swedenborg, it is absolutely necessary that one should know his doctrine of degrees. We have already devoted a chapter to explain what it is. We may briefly state it here for the benefit of our readers. In one kind of

degree, called the continuous, a thing grows larger or smaller, or becomes more or less, without change in its nature. Thus, that which is warm may grow warmer, or less warm. The other kind is called discrete degree, by which is meant, distinctly separate degree. A thing changing by these degrees becomes another thing; it is higher or lower than it was before in the scale of being. An illustration of this triad may be seen in affection, thought and act. There can be no act unless there be first affection or feeling in the form of wish or desire for the act. This affection prompts the thought and through the thought it causes the act.

The doctrine of the Trinity is exemplified in this philosophy of discrete degrees:

The Father	The Son	and	The Holy Spirit
Love	Wisdom or Logos	and	Operation
End	Cause	and	Effect
Celestial	Spiritual	and	Natural

In the section headed, "These three, Father, Son and Holy Spirit, are the three essentials of one God, which make a One, like soul, body and operation in man," this doctrine of Trinity is explained. The first number of that section, No. 166, *True Christian Religion*, says: "There are general and also particular essentials in any one thing, which together constitute one essence. The general essentials of a man are his soul, body and their operation; and that these constitute one essence, is evident from this fact, that one exists from the other, and for the sake of the other, in a continual series. For a man has his beginning from the soul, which is the very essence of the seed; this not only initiates, but also produces in its own order all the parts of the body, and afterwards the things that proceed from them both, which are called operations. Therefore, from

the production of one from another, and the consequent insertion in, and union of one with another, it is obvious that these three are the constituents of one essence, and are therefore three essentials."

In No. 167 he says: "Everyone acknowledges that the three essentials, soul, body and operation, were and are in the Lord God the Saviour. That His soul was from Jehovah the Father can be denied only by Anti-Christ; for in the Word of both Testaments, He is called the Son of Jehovah, the Son of the Most High God, the Only-begotten; therefore the Divine of the Father, answering to the soul in a man, is His first essential. That the Son, whom Mary bore, is the body of that Divine Soul, follows: for nothing is provided in the womb of the mother, but the body conceived and derived from the soul; this, therefore, is the second essential. Operations constitute the third essential, because they proceed from soul and body together; and whatever proceeds is of the same essence as that from which it proceeds. That the three essentials, which are Father, Son and Holy Spirit, are one in the Lord, like soul, body and operation in a man, is quite clear from the Lord's words, which declare that He and the Father are one, and that the Father is in Him and He in the Father; and that in like manner, He and the Holy Spirit are one; that the Holy Spirit is the Divine proceeding out of the Lord from the Father, has been fully shown above from the Word (Nos. 153, 154), therefore to prove it again would be superfluous, and like loading a table with food after all have been satisfied."

In No. 168 he proves that these three essentials are not three distinct persons.

He says: "When it is understood that the Divine of the matter, which constitutes the body, and the Divine of the Holy Spirit, or the proceeding Divine, which constitutes operation, are the three essentials of one God,

the statement is then comprehensible. For God the Father is His own Divine, the Son from the Father, and the Holy Spirit proceeding from both is each His own Divine, which being of *the one essence* and the same mind, constitute one God. But if these three Divines are called persons, and to each is attributed his own property, as imputation to the Father, mediation to the Son, and operation to the Holy Spirit, then the Divine Essence is divided, which yet is one and indivisible, so that no one of the three is God in fullness, but each possesses only one kind of divine power, a conception that every man of sound understanding is bound to reject."

In No. 169 he asks the question: "Who cannot see, therefore, that there is a trinity in the Lord from the trinity in every individual man? In every man there is a soul, a body, and an operation; so also in the Lord; for in Him, as Paul says, 'dwelleth all the fullness of the Godhead bodily' (Col. ii. 9); therefore trinity in the Lord is divine, while in man it is human."

Here we may as a parallel say that Stanza 61, *Supaksha, Sivajnanasithyar*, says that God's sakti is one. In 62 we read: "The form of this sakti is Pure Intelligence. If asked whether Supreme Intelligence, yes. Where there is intelligence, there is will and power. As such the Power and Will will be manifested also by the Supreme Chit Sakti." In 63 we read: "This One Parasakti becomes three, Ichcha, Jnana and Kriya Saktis." Ichcha Sakti may be defined as the Supreme Love or Divine Love. Jnana Sakti is Divine Wisdom and Kriya Sakti is the proceeding Divine. Siva appears as Siva-Surya before the angels, and from that Siva-Surya proceed heat which in its essence is Ichcha Sakti and light which in its essence is Jnana Sakti or Chit Sakti.

"Since Siva Himself is present in men by means of spiritual heat and light, it is therefore said of those who are in the truths of Chit Sakti and in the goods of Ichcha Sakti, that when they are influenced by these, and think upon them and about them with affection, they grow warm with Siva; this also becomes evident sometimes when a preacher speaks from zeal. These are also said to be enlightened by God, because the Lord, by His Kriya Sakti, not merely kindles the will by spiritual heat, but also enlightens the understanding with spiritual light."

In the *True Christian Religion*, No. 97, and in what follows, Swedenborg speaks of the glorification of the Lord Jesus, by which is meant a state of union with the Father. In this state after a regular process of development from a state of exinanition, Jesus united Himself to the Father and the Father Himself to Him. In short, the Lord glorified His Human, that is, made it Divine, just as He regenerates a man, that is, makes him spiritual.

In No. 98 he says that in this state of union, the divine and the human are united in the Lord, like soul and body. He proves it thus: "A union like that of soul and body, is maintained in the Athanasian Creed, which is accepted by the whole Christian world as the doctrine about God. We there read, 'Our Lord Jesus Christ is God and Man; and although he is God and Man, yet they are not two, but one Christ. One by the taking of the manhood into God; one altogether in unity of person; for as the reasonable soul and flesh is one man, so God and man is one Christ.' In this passage it is meant, that such is the union of the Son of God born from eternity, and the Son born in time; but as God is one and not three, supposing the union there spoken of to relate to the one eternal God, that doctrine agrees with the Word, where we read that He

was conceived of Jehovah the Father (Luke i. 34, 35), whence He derived His soul and life; therefore He says, that He and the Father are one (John x. 30); that he who sees and knows Him sees and knows the Father (xiv. 9); that He is in the bosom of the Father (i. 18) From these and many other passages in the Word, it may be clearly seen that the union of the Father and the Son is like that of soul and body." He states also in No. 98, *True Christian Religion*, that this union of divinity and humanity is reciprocal.

But what was the great message of the incarnation? What does Jesus say? In St. John xiii. 34, we read: "A new commandment give I unto you, that ye love one another; as I have loved you, that ye also love one another." In 35 he says: "By this shall all men know that ye are My disciples if ye have love one to another."

In St. John xv. 10, we read: "If ye keep My commandments, ye shall abide in My love, even as I have kept My Father's commandments and abide in His love."

It is worthy of our attention that the Lord so constantly impresses upon His disciples the necessity of keeping His commandments, which He makes a condition of every blessing which He promises to bestow upon them. Why is this called a new commandment? It had been required by the old law that men should love their neighbour as themselves (Lev. xix. 18). This commandment was new, because, under the Christian dispensation, it was to be done from a new principle and after a new pattern. Christians are to love one another as spiritual and immortal beings, and from a spiritual and eternal principle of action, and they are to love one another, not only as they love themselves, but as the Lord has loved them. This marks the grand distinction between the mutual love of Christians and that of all the others who know not or receive not

Christ. It may be impossible for men to love with the same ardour and purity as the Lord loved and still loves them, but they can strive to imitate Him, and to reflect, in the innocence and usefulness of their lives, something of His human perfection.

Some reference to Swedenborg's interpretation of Christ is essential. He denies that there are three separate persons in the Trinity from eternity, and asserts that there is only one God. He denies the doctrine of imputation. He says in No. 96, *True Christian Religion*: "The modern rulers of the Church give a very different description of the Lord's righteousness and also by imputing it to men they make their own faith saving, whereas the truth is, that the Lord's righteousness, being of such a nature and origin and in itself purely Divine, cannot possibly be conjoined to any man, and therefore cannot effect salvation, any more than can the Divine Life which is Divine Love and Divine Wisdom. The Lord enters indeed, with these, into every man; but though that life is in him, it contributes nothing at all to salvation unless he lives according to order; it only imparts to him the capacity to understand truth and do good. To live according to order is to live according to the commandments of God; and when a man so lives and acts, he then procures for himself righteousness; not the righteousness of the Lord's redemption, but the Lord Himself as Righteousness." He is of opinion that Baptism and the Lord's Supper are symbols and are necessary only for those who profess Christianity.

Swedenborg insists upon every Christian believing in Jesus. In No. 339, *True Christian Religion*, he explains what this belief means. He says: "So does the Lord appear to those who have faith in Him. He also draws near to every particular man in proportion as the man knows and acknowledges Him, which is

so far as he knows and does His commandments, that is, as he shuns evils and does good; and at length He comes into his house and makes His abode with him, together with the Father who is in Him according to St. John xiv. 21–23."

In John xiv. 21, we read: "He that hath My commandments and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him and will manifest Myself to him." In commenting upon this, Rev. W. Bruce, the author of that famous Commentary on John, said: "We are to love the Lord for what He is and for what He has done. The Lord in His very essence is love and wisdom or goodness and truth; and consequently He is mercy, clemency, forgiveness, truth, righteousness, holiness. We only love the Lord truly when we love those qualities which constitute His nature."

Swedenborg's teaching is affirmative in everything consistent with rational religion, and its crowning doctrine is that, "All religion has relation to life, and the life of religion is to do good" (*Doctrine of Life*). Its purpose is "to study and obey the laws of God so far as they concern man's individual life, until the ideal humanity is reached in body, brain and spirit." One of the most frequent of the Lord's declarations is this, that everyone is to be judged according to his works. "Behold, I come quickly; and My reward is with Me, to give to every man according as his work shall be" (Rev. xxii. 12). Did not Jesus Christ Himself say that He had "other sheep, not of this fold"? Did not St. Paul say that "God never left Himself," even in the days of heathenism, "without witnesses"? Did not St. Peter say, "Now know I that in every nation he that feareth God and worketh righteousness is accepted of Him"?

In *Arcana Cœlestia*, Swedenborg says: "All persons

throughout every globe of earth in the universe, are accepted and saved by the mercy of our Lord, who have lived in good, good being the very essential which receives truth, and the good of life being the ground of the seed, that is, of truth, which evil of life is incapable of receiving" (No. 2590).

In *Divine Providence*, No. 326, he says: "Heaven cannot be composed of men of one religion, but of many religions." None are excluded from it by any evil of heredity or other circumstance for which they are not responsible; through errors of ignorance or mere errors of education. They are excluded only by their own fault. The essential thing is that they should have a religion of some kind and live according to it; and to acknowledge God and refrain from doing evil because it is sin against Him are two things that make a religion.

Such is the interpretation Swedenborg puts upon Jesus Christ and His teachings. They are quite acceptable to Saiva Siddhanta. If the Roman Catholic and Reformed Churches misinterpret Jesus and His teaching, the true religion as taught by Swedenborg must not be ignored.

CHAPTER XXII

CONCLUSION

Thus the task which has occupied many months has now been accomplished. Want of space prevents me from adding to this book a great portion of the translation of *Sivajnanabotham* into English, which has also been finished. What has been said in this book is no more than an outline statement of the remarkable resemblance between the philosophy of Swedenborg and Saiva Siddhanta, and of the new light the former throws upon the latter.

The mysteries of Saiva Siddhanta which have not been properly understood hitherto, in spite of the able commentary of that learned Sivajnana Yogigal, now become clear in the flood of light thrown by Swedenborg. These views have not been hastily formulated and thrust suddenly upon the general public. They are the result of a deep study of both the systems for many years. They will stand or fall by their power to help and lift mankind.

It has been rightly asserted that the teachings of Swedenborg form the second Christian Revelation. Hitherto, the teachings of the Roman Catholic and Reformed Churches, as well as those of other religions, have been so obscure that men all over the world have not understood what religion means. The very terms God, soul, etc., are meaningless. The world has been in consequence passing through a downward course in matters spiritual. But Swedenborg's revelations have been, for the last century and more, stemming the tide.

Owing to the influence of the orthodox churches everywhere, this new revelation is not known. For example, in India, I do not think that one in a thousand of the educated people know even the name of Swedenborg. The very Power which enabled the twelve illiterate disciples to conquer the greater part of the civilised world should now come to help forward this second revelation for the benefit of mankind. Already signs of that help are being seen.

It is only eight years since a contributor to my paper, the *New Reformer*, enabled me to see a ray of that light, and I immediately struck work and came into contact with the full light, to the immense satisfaction of my inquiring soul. The saying of a Tamil poet, "The favour that I got, I must show to the world," came to my mind and the final result is this book.

The educated Hindus have lost faith in their Saiva Siddhanta merely because there is no one to explain it to them. No other faith has taken its place. The illiterate masses of the country are plunged in deep ignorance, and their religion is but a religion of ceremonies and superstitions. The few who even now read Saiva Siddhanta do not seem to understand it. The Roman Catholic and Reformed Churches, with their old traditional and theological statements, make no impression upon any thinking man in India. If only Saiva Siddhanta is preached in the light of Swedenborg's teachings, the result will be phenomenal. The Christians of the new dispensation and Saiva Siddhantis will become united to each other in bonds of fraternal love as members of the same Church. Then only there will be true religion coming into existence in India.

The spiritual conquest of India by Christ will take place through the teaching of Swedenborg. That revelation must be spread far and wide. I am quite sure that in half a century such a Christianity will be

able to do ten times as much work as the orthodox churches have done in the last three centuries. India is a land of philosophy, and Indians require philosophy to convince them. Swedenborg's philosophy is the best suited for the purpose.

The doctrines of a Trinity of Persons, Justification by Faith, Atonement, etc., must all go. The terms "God," "Soul," etc., must give place to the terms "Love," "Will," "Understanding," "Use," etc. We are not to identify love with the abstract conceptual entity ordinarily termed substance, but rather to take the word substance with its whole meaning, and apply it to that concrete living experience which we know directly, immediately and intimately as love. Then the whole truth becomes clear and India will then easily know it.

I therefore make an earnest appeal that preparations be made at once for the spiritual conquest of India by Christ as interpreted by Swedenborg. It is my earnest prayer that through this new movement there will be a great religious awakening in India which in the end will reinspire Indian civilisation with a living faith in God and the spiritual meaning of life. If what I am trying to do through this book and in other ways can contribute in any way towards this grand result, my labours in this direction will be amply repaid.

GLOSSARY

NOTE.—Most of the technical terms of Saiva Siddhanta have been explained then and there in the text. The meaning of others are given below.

A

Abeda, one.
Abhava, non-existence.
Abima, one-ness.
Achit, non-intelligent.
Adharas, physical supports.
Adhvas, physical envelopes of the soul through which it ascends.
Advaita, non-different. *Distincte Unum* of Swedenborg.
Agamas, the twenty-eight Agamas of the Saiva (see *Sivagamas*).
Ahankara, egoism.
Ahurva, rare.
Ajnana, ignorance.
Akas, ether.
Alma, soul.
Ananda, bliss.
Ananya, non-different.
Anava, one of the three impurities of the soul, the others being Maya and Karma.
Anthakavana, Manas, Buddhi, Chittam, etc.
Anyanasti, the state of non-separability.
Arul, grace.
Arunandi Sivacharya, author of *Sivajnana Siddhiar*.
Arupa, formless.
Asana, eighty-four Yoga postures.
Asudda-Maya, impure Maya; the secondary evolute of matter.
Avastas, the five states of the soul, viz: (1) Jagra (waking state), (2) Swapna (dreaming state), (3) Sushupti (state of dead sleep), (4) Turiya (state of soul breathing in bodies, in which consciousness is not yet developed), (5) *Turiyatlam* (the state of new soul in its original, unevolved and undeveloped state).

B

Bhagavat Gita. This book was revealed by Krishna. It is no authority for Saivaism.
Bhakta, lover of God.
Bhakti, love.
Banda, unliberated.
Bhavana, mode of worship or thought; Sadana.
Bheda, different.
Bhedabeda, different — non-different.
Bhoga, enjoyment.
Brahma, one of the Hindu Trinity.
Bhutha-sara, a body fit for enjoyment in heaven.
Buddhi, intellect.

C

Chit, intelligence.
Chit-Achit, Sat-Asat, soul.
Chitakas, the plane of intelligence.

Chit Sakti, God's intelligence considered as His power.
Chittam, mind.

D

Darsana, vision, sight.
Dasakaryani, the ten spiritual conquests of the soul.
Devaram, the Hymns of the three Saiva saints, viz. Appar, Sundarar and Sambandar.
Dhyana, meditation.
Diksha, the initiatory ceremonies a disciple undergoes.
Dupa, incense.

E

Ekam, one.

G

Garuda Mantra, the sacred syllable for contemplating Garuda, Deity.
Gayatri, a mantra of the Brahmins.
God Kumara, Subbramanya, son of Siva.
Guna, attribute.
Guni, the thing or person having a certain attribute.
Guru, teacher.

H

Hara, God Siva.
Homam, burnt-offering.

I

Ichcha, will.
Ichcha Sakti, God's Power as Will.
Irupa-Irupathu, a work of St. Arunandi Sivacharya.
Iruvinaiyoppu, becoming balanced in good and evil.
Isa, God.
Iswara, God.
Iyama, one of the eight kinds of Yoga.

J

Jada, matter.
Jagat, world.
Jagra, *Jagravasta*; waking state.
Japam, meditation.
Jiva, soul.
Jivanmukta, the regenerated soul-possessing body.
Jnana, wisdom; *Pasa Jnana*, the knowledge of the senses, etc., as one's soul; *Pasu Jnana*, the knowledge of one's self; *Pati Jnana*, the knowledge of God as all in all, *i.e.* Sivajnana.
Jnana Sakti, God's intelligence.
Jnana-sorrupi, one who has wisdom as his form.
Jnanendryas, sense organs: ear, eye, nose, tongue and body.
Jnani, wise man.
Jnatu, the wise, the experienced.
Jnaturu, the mind or soul as having knowledge, etc.
Jneya, the object known.
Jyoti, light, also Siva.

K

Kalpa, duration of a new creation.
Kandam, smell.
Kanmudaya Vallaltar, author of *Olivilodukkam*.
Karma. Karma comprises virtuous and vicious acts and their results becoming cause of loss and gain, pleasure and pain.
Karma Samya, becoming balanced in good and evil.
Kevala, the condition of the soul before evolution.

Kriya Sakti, God as power or energy.

Kundila, otherwise called Kundalim-sakti, the suddha-Maya.

Kundalim-sakti, the suddha-Maya tatva.

M

Mahavakia, a religious formula among Saivas and others.

Mala, evil. Three Malas: Anava, Karma and Maya.

Malaparipagam, ripening of the three inherent principles of the soul for its liberation.

Manicka Vasagar, a Tamil saint.

Mantra, sacred words for meditation.

Marga, path.

Maya, matter (explained fully in the book).

Mimam Saka, a follower of the philosophy of that name.

Moha, desire.

Mohimi, Mulaprakriti.

Mudal-Nul, the first book—the Revealed Book.

Mukta, the freed soul.

Mukti, salvation.

Mulaprakriti, gross matter forming the twenty-four tatvas.

N

Nadha, the highest of the thirty-six tatvas.

Nadi (really means vessels), nerve.

Nandi, the revealer of Saiva religion after Siva.

Nannul, the name of a Tamil grammar.

Ninmala, pure.

Nirguna, without the qualities of Satva, Rajas and Tamas.

Nishkala, pure.

Niyama, one of the eight kinds of Yoga.

Nyayika, one versed in logic.

P

Padmasana, one of the eighty-four postures of Yoga.

Panchakritya, the five functions of God: Sristi (creation), Stithi (preservation), Samhara (destruction), Tirobhava (concealment), Anugraha (bliss).

Parasakti, the first modification of the female energy of the Deity.

Parigraha-sakti, power of God not inherent in him.

Parinama, the theory of evolution.

Pasa, a term applied to Anava, Maya, and Karma.

Pasatchya, freedom from pasam or mala.

Pasu, soul.

Pathi, God.

Pattinathar, a Tamil saint.

Peththa, unliberated.

Pralaya, dissolution.

Pranava, Om—the Sacred Syllable. The principal prayer of the Hindus.

Pranayama, a kind of Yoga.

Puja, worship.

Puria-shtaka, the spiritual body composed of the five tanmatras, manas, Buddhi and Ahankara.

R

Ragu. This with Kethu causes eclipse.

Rajas, one of the three Gunas.

Rasa, taste.

Rupa, form; *Arupa*, formless.

Ruparupa, form—no form.

S

Sahda, sound.

Saiva Siddhanta, the philosophy of the Tamils.

Saivaism, the religion of the Tamils.
Sakti, power of God.
Samadhi, the highest kind of Yoga.
Sama Veda, one of the four Vedas, the others being, Rig, Yazur and Atharvana.
Samhara, dissolution.
Samipya, one of the kinds of heaven. *Salokam* is the first and the lowest of the four states of bliss according to Saivas—dwelling with Deity; *Samipiya*, the second of the four states — dwelling near God in heaven; *Sarupya*, the third state of bliss—dwelling in God's heaven with God's form as his; *Sayuzzia*, the best and highest state of bliss.
Sankarpanirakarnam, one of the fourteen Saiva Siddhanta sastras.
Sankhya, a Brahmin school of philosophy.
Sat, the Being.
Sat-Asat, soul which is neither Sat nor Asat.
Sat-Sangam, company of good men.
Satva, one of the three Gunas.
Savita, sun.
Siddha, a Yogi.
Siddhanti, a follower of Saiva Siddhanta.
Siva Darsana, the vision of Siva.
Sivagamas, the twenty-eight works of the Saivas revealed by God.
Sivajnanabotham, the revealed work of Meikanda Deva.
Sivajnana Yogi, the famous commentator of *Sivajnanabotham*.
Sivajnanam, divine wisdom.
Siva-Sat, God as Sat and Knowledge.
Siva-surya, the sun of the spiritual world.
Sivatantaram, independence.
Soham "I am that." The same as Tatvamasi Bhavana.
Sparsa, touch.
Sri Panchak-shara, the sacred mantra of five syllables; Namasivaya or Sivayanama.
Stithi, protection.
Suddha, pure.
Sukshma sarira, spiritual body.
Sundavar, a Tamil saint.
Sushupti, one of the five avastas—that of deep sleep.
Svanubhuti, the experience of the soul in its highest condition.

T

Tadanmya, one becoming the other.
Tamas, one of the three Gunas.
Tapas, ascetic practices.
Tatva. There are thirty-six tatvas derived from Maya. These tatvas form as it were different coats or vestures of different texture at different times and at different stages, to the soul undergoing evolution with intent to rid itself of its coil (Anava). The thirty-six tatvas are: (1) Nadam, (2) Bindu, (3) Sadak Keyam, (4) Isvaram, (5) Suddaviddhai, (6) Asuddha Maya, (7) Kalai, (8) Kala, (9) Niyati, (10) Ragam, (11) Viddhai, (12) Purushatatvam, (13) Mala prakriti-Buddhi, (14) Ahankara, (15) Manas, (16) Chittam, (17) Ear, (18) Eye, (19) Nose, (20) Tongue, (21) Body, (22) Mouth, (23) Feet, (24) Hands, (25) Arms, (26) Genitals, (27) Sound, (28) Touch, (29) Form, (30) Taste, (31) Smell, (32) Akas, (33) Air, (34) Fire, (35) Water,

(36) Earth. Some of these finer forces have yet to be discovered by science.

Taumatras, these are sound, touch, form, taste and smell.

Tayumanavar, a Tamil saint.

Thiruvalluvar, a famous Tamil poet, author of *Kural*.

Tirobhava, Sakti, the same.

Tirodhana, a power of the Lord which veils the souls.

Tirumantram, the famous work of 3000 stanzas written by St. Tirumular.

Tirumular, a famous Tamil saint.

Tiruvarutpayan, one of the fourteen Saiva Siddhanta sastras.

Troduyi, same as *Tirobhava*.

Turiyam, see under *Avastas*.

Turiyathectham, see under *Avastas*.

U

Umapati Siva Charigar, the author of eight of the fourteen Saiva Siddhanta sastras.

Upanishad, the jnana portion of the Vedas.

Upasana, worship.

V

Vagesa, a Tamil saint.

Vaya Sambita, a portion of Siva Maha-Puranam.

Vibhu, all-pervasive.

Vyapakam, omnipresent.

Vydhya, learning.

Y

Yathana and *Sarira*, a body capable of unending suffering in hell.

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